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Caleb S. Weeks.

HUMAN LIFE;

OR,

“THE COURSE OF TIME”

AS SEEN IN THE OPEN LIGHT.

BY

✓
CALEB S. WEEKS.
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NEW YORK:

SAMUEL C. W. BYINGTON & CO.,
334 FOURTH AVENUE,

1889.

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TO ALL STUDENTS OF HUMAN LIFE
WHO LOVE THE TRUTH,
AND, RISEN ABOVE THE FEAR OF ERROR, CAN
WELCOME EVERY EFFORT
TO SHED ITS FULLEST LIGHT ON THE CAREER AND
DESTINY OF OUR RACE.

INTRODUCTION.

THE author puts this work before the world because he believes that a great poem, of a former generation, calls for a truer presentation of its subject, and that the rhythmical style of that poem is most appropriate for this purpose.

Conscious that the good fortune of gaining a more favorable standpoint, in the clearer light of our day, has revealed to himself the truth in fuller measure and freer from distortions, he has attempted the task. His chief purpose is to present the order of human history—to show the formative laws in their relation to our race, and how they unfold humanity into true life and happiness.

He has credited the historic narration, with its expressed reflections, to the author of that poem in the *Open Light of Angel Life*, from a sense of justice to that brother, confident that the earnest lofty genius which in early manhood and theologic mists could see and express so much of truth would with mature age have worked its way into the light before reaching angel life; and

that there, if aware of it, he will appreciate the acknowledgment that his genius was related to undistorted truth.

If this aspiring Muse lacks poetic grace, or if its adventure into the vast and well-nigh untrodden poetic region of actual life and its natural law is imperfect, it may perhaps serve as one of the pioneer attempts, and may prompt others, more able, to more successful efforts. If the author succeeds in this, and in helping to remove the "moralistic" errors which enslave thought and obstruct the development of true morals, his success will be equal to his ambition. And the consciousness of such success will be abundant compensation for his labor.

HUMAN LIFE;

OR,

“THE COURSE OF TIME” AS SEEN IN
THE OPEN LIGHT.

BOOK I.

ANALYSIS OF BOOK I.

Invocation is made to the Eternal Spirit of Truth, and the subject of the Poem is stated.

Long after our earth's "evils" are over, when noon-time of Manhood's Day had nearly arrived, a spirit from the planet Venus, leaving the body, before starting for the spirit-home, comes to visit our earth. On subsequently arriving in the angel-land he describes the scenes which he had witnessed here, and desires an explanation of the ways of providence, which seemed unequal and unjust, in creating this world perfect and happy, and his a scene of discord, suffering, and premature death. The angels who first meet him take him to those who dwelt on our earth when it was yet in its youthful state, who tell him his world will become like ours; that ours has passed through scenes similar to his own, which are inevitable to the immature state of all worlds. They then introduce him to one of their company, a bard-philosopher, who dwelt on our earth in its later youthful stage; who then, tho' in the mists of its superstition, strove mightily to discern the Divine Law, and wrote a great poetic history of the ways of providence as seen dimly and much distorted; and who now, answering the young angel's wish to hear our earth's history, and to show him the order of progressive development, they say, will sing "The Course of Time" as seen in the Open Light.

They then retire to one of the celestial bowers, where the bard prepares to commence the song, while the newly-arrived angel, his attendants, and others interested, wait to hear.

HUMAN LIFE;

OR,

“THE COURSE OF TIME” AS SEEN IN THE
OPEN LIGHT.

BOOK I.—MANHOOD’S DAY.

“Eternal Spirit! God of truth! to whom
All things seem as they are;” whose presence fills
The boundless universe, inspiring all
Receptive souls, as fully in our day
As in the olden time, “inspire my song;”
Make strong my eyes to bear the flood of light
Which Nature with tradition’s fogs dispersed
Pours all around: that, with undazzled view,
I may behold the Principles Divine—
Infallible and Universal Laws—
And their outworking methods and results,
Developing the world of human kind—
The race—from infancy to manhood’s stage;
From instinct’s narrow and less-erring ways,
Through youthful blunders in its wider field.
To harmony and happiness at last.

Thus may I *truly* sing of Human Life—
“The Course of Time,” our planet’s great career.
Not like the gentle brother whose sublime
And earnest truthful soul, once while befogged
In dark distorting mystic creeds, essayed,

Tho' struggling hard with drooping, fainting hopes,
To find in dim tradition's waning light
Full revelations of thy will divine,
And to portray thy dealings with mankind;
And thus, despite some natural rays that there
At times would reach him through the breaking
gloom,

Inspiring utterances of beauty rare,
And thrilling, warming truths, must give the world
A pictured "fiend," almighty, as its God;
Who doeth all to glorify himself;
Who hath but vengeance for each wayward child;
And partial favor, wholly undeserved,
By special act of his Almighty Will
Bestowed, as sovereign grace and providence!
But, in great Nature's open gospel rays,
As I behold, enable me to show,
As in the light *that brother* would reveal,
To all my fellows, yearning for the sight,
A God of love and wisdom, making all
Apparent "evil" prove a real good:
A *real* God, well worthy of the name,
Whose grace is loving favor for each child;
Whose justice is true kindness, not revenge;
Whose "punishments" are only transient pains—
Kind monitors—to aid in teaching man
How happiness, with regularity
And certainty, may be by all secured;
A real providence, of perfect law,
Divine and natural, serving every need,
Promoting every human being's weal!

The long-expected day had come—the day
Of final peace and harmony and joy;—

The day that souls inspired had ever seen
(In their ideal visions) was to dawn;
The day so oft imperfectly described
By prophets of all ages, climes, and lands,
With many designations, meaning all
The same—the “scientific commonwealth,”
“Millennium,” “the heavenly kingdom here,”
In common phrase, “the good time yet to come.”
Debasing ignorance was found no more;
Old Superstition, with his mystic chains,
Had vanished in the genial morning rays;
And his attending imp, old Bigotry,
Was buried, and upon his tomb inscribed:—
“No resurrection for this useless form;
Its fragmentary spirit-germ has now
United with its counterparts, and thus
Become a true, all-sided godly zeal—
A zeal for God that understands his laws,
By natural order working in all things,
And works with him for all his children’s good.”
All wars had ceased; all selfish strifes were o’er;
All traces of their early woes removed;
Within the happy present, now, the sting
Of sorrowful regrets, they once had caused,
Had ceased to pain: for, in the open light,
All saw these were but blunders, which alone
Could well have taught the laws of harmony,
And made men all acquainted, each with self,
And with his fellows, and the God of all.

And now the countless years had rolled away
Since that bright day had dawned; its noon drew
near,
Displaying all its well-unfolded scenes,

When on a hill-top of the spirit-land
A group of youthful angels stood, to watch,
And welcome new arrivals from the earths.
They had but just assumed the honored place,
That fellows in their turn might ramble o'er
The fields of light, and learn from other groups
The heavenly lessons they had just been taught.
(For, seeing universal laws, my muse
Perceives that human nature there and here
Is one in all its natural life and ways;
And knowing thus, speaks of the life above.)
And now, mid all-infolding wondrous scenes
Of beauty indescribable, with free
Explaining-converse from the older bands,
Assembled 'neath the shady bowers that grace
The bright celestial hills and plains, and views
Their wisdom gave of Nature's faithful work,
And grand success, in bringing final good,
Eternal good, from every transient ill,
Their growing love fraternal fired anew
With earnest zeal to aid all hungering souls
Who sought the truths that thus had blessed themselves:
So with an earnest gaze they cast their eyes
Throughout encircling space, in eager search
For newborn angels leaving earthly spheres,
And on their way to their celestial home.

At length, from far away, they saw approach
With rapid flight a stranger spirit-form;
And much they marveled to behold such speed
From angel first arriving from an earth.
He came from this our planet, and most strange,
On near approach, his looks and manner seemed:

His full-fledged wings some years of angel-life
Revealed; their hues, tho' bright, were earthly still;
His air was that of one whose spirit-powers
Had long been used in angel-life but not
In angel-converse; while his visage showed
Profoundest wonder, study most intense,
As if some mighty problem, yet unsolved,
Possessed his thoughts and taxed his inmost powers.
Yet on he came, and straightway to their band
He bent his course, and lighted. Then they gave
Their greeting hands, and words of warming cheer:
"Thrice welcome, brother, to the angel-land!
To all the joys it gives; to its pure skies,
Its hills and plains, with choice celestial fruit
And richest verdure clad; its living streams,
Which clear as crystals flow, from which all souls
May drink, and suffer ne'er with thirst again;
Its lovely bowers, where birds of beauteous forms,
With plumes of light of all celestial hues,
In joyous songs make melody for all;
Where sons and daughters of our God, in love
And wisdom well matured, teach younger ones
Great lessons of his works and ways and laws!
Come, brother! we will show thee scenes of bliss,
Of which no earth-bound spirit e'er conceived!
Come with us, join the waiting angel-bands,
And hear their songs of welcome fill the skies!
Come, see, and get acquainted with thy home!
But first, pray tell us what perplexing thoughts
Commingle with the joy that marks thy brow;—
Why, with the soul-illuminating faith
And hope which there we see enshrined, do still
Some shades of doubt appear, as if some slight
Distrust of all-controlling Justice yet

Disturbs, e'en in the bright celestial realms!
 And other things we fain would understand
 Of much, unusual, we perceive in thee:
 With telescopic vision we beheld
 Thy coming, far away; and wondered much
 To see with such rapidity, and strength
 And steadiness of flight, one newly freed
 From fleshly vestments wend his upward way.
 And thine appearance, speech, and manners all
 Denote some little age of angel-life:
 Thy wings are fully fledged; their hues, tho' brig'nt
 As morn, are earthly, not celestial hues;
 Are of the planet whence we saw thee come—
 Like those we oft have seen from thence arrive. -
 And yet unlike them thou art otherwise,
 But more like those we've sometimes seen but not
 In spirit-greeting met, who come from that
 Just next to it and nearer to the sun."

"Thanks, angel-brothers, for your kindly words
 Of welcome!" now the new-arrived began;
 "Your wisdom, well matured, hath rightly judged
 Of my appearance, ways, and mental state:
 While heavenly joy my inmost soul expands,
 A moral problem, hard to solve, my powers
 O'ertaxes, causing much perplexity.
 My yearning soul, tho' hungering for the scenes
 Celestial which ye would conduct me through,
 Would tarry, would postpone inviting joys,
 To tell my tale, and from your wisdom hear
 Explained the ways of Providence Divine,
 Which quite unequal, scarcely just, appear."

"Speak, brother, then," they said; "We'll gladly hear!

Perhaps we may afford the needed light
To drive the chilling shadow from thy soul,
For tho' we, each and all, are very young
In angel-life, yet many lessons grand
Of Providence Divine, dispelling doubt,
Removing dark distrust, have we received
From those in heavenly wisdom more matured."

"Yea," said the stranger; "Ye have well discerned
My strange condition—years of angel-life
I have enjoyed; but not in angel-spheres.
Nor much have I of angel-converse known.
Mid earthly scenes my time has all been passed;
But oh! of such an earth I more would know!
Ye well have said that, save my plumage-hues,
I am unlike the planet's children whence
Ye saw me come with steady rapid flight.
The smaller planet nearer to the sun
Was my terrestrial home. 'Twas mid its scenes
My earthly life began. 'Twas there, through pain,
Through frequent sickness, which well-nigh de-
stroyed

My feeble body ere 'twas well matured,
I grew to manhood. Then, with riper years,
Perceiving partially the laws of life,
And using care, lived to a goodly age,
While many stronger bodies broke and died.
I struggled hard with every form of wrong;
In boyish days my impulses, tho' wild,
Held sway. In later years the higher loves,
By reason led, maintained the chief control:
Tho' selfish feelings, goaded ever on
To struggles for existence, sometimes turned
In temporary coldness from my kind, •

Yet, ever, love fraternal conquered soon.
Thus, through a life by many reckoned long,
But yet too short for great results, I wrought
In earnest labors for my fellows' good.
I worked with zeal, that never wholly flagged,
To learn the Laws Divine, and make them serve
To soothe my fellows' woes; to cure their ills,
And bring them health of body and of mind:
To bring from discords, harmony; from cold
Distrust, true confidence; from hatreds, love;
From war, true peace; from sordid strife for gain
And worldly power and pomp and vain display,
An earnest rivalry, unselfish, grand,
To help promote the real good of all.

I wrought with partial faith in good to come;
But struggled hard with darkening, chilling doubts,
Mid clouds and storms and sad discouragements,
With hopes benumbed, and eye of faith bedimmed,
And by my fellow-men a dreamer deemed;
Till my much-worn, exhausted, vital powers
Broke down. Then with a struggle, feeble, brief,
I cast aside the tattered fleshly robes,
As vestments which no more could serve my needs,
And then some hours I lingered to behold
My fellows, who with sneers or cold neglect
The living worker treated, gathering now
In mournful fondness round my useless dust,
And wasting on it kindly sympathy,
Which while it held the soul would have conferred
New vitalizing power, prolonged its days,
Made all its burdens lighter, soothed its pains,
And added vigor to perform its work.
Then, after vainly striving to afford

To them the knowledge that I with them stood,
I bade my earthly home a kind adieu,
And started for these higher heavenly realms.

But now a curiosity extreme,
O'ermastering my wish for spirit scenes,
Impelled me first to visit that bright orb
From whence ye saw me come. I long had seen
It as a brilliant star, the largest one
By far of all that sparkled in our skies.
In childhood-days I wished for it to place
Among my toys. In manhood's riper years
I viewed it with an interest profound.
The telescope, beginning to be used,
Displayed it full an hundred times enlarged;
And showed the smaller one, attending it,
Around it moved; and showed us other orbs,
Of smaller size or more remote from us,
Like it, revolving round the sun; while all
Appeared as if they must be worlds. And this,
Especially, seemed very like my own.
And oft, with weary heart, at twilight hour,
In saddened, drooping, much-discouraged mood,
I sat and watched that orb, and deeply mused,
And wondered much, and with intensest wish
Desired to know if human beings there
Were also living, wasting thus their days
In struggling 'gainst each other's happiness.
And now, arising on my angel-wings,
I started on my course that world to see.
I saw my planet small and smaller grow,
And that enlarge before my wondering eyes.
At first, with feeble wings advancing, much
My world's attraction did my flight prolong,

But every moment less and less it grew,
Till almost imperceptible it seemed;
And then I felt another taking hold,
And drawing with a force as gentle, sweet,
And strong as first awakening youthful love
When gravitating to its nature's mate.
And as I journeyed on its power increased,
E'en as true love complete, mature, conjoined
By God's great law in real marriage, grows
More strong and all-controlling, as, with years,
The spirits, ripening, shed their earthy vails,
And show the inner beauty less obscured.

And now, assisted thus, I rapidly
And easily proceeded toward that world,
And reached its all-inviting atmosphere
Just ere the setting sun had passed from sight.
Then, with astonishment profound, I paused,
And gazed in wonder on the scenes below.
But oh, how *shall* I tell what there I saw!
The air, for crystal clearness, far surpassed
All my imagination e'er conceived
Of that surrounding any angel-sphere.
A hundred fleecy clouds, with edges all
To shining shreds by gentle breezes torn,
Like angel robes befringed with living light
Just laid aside, appeared through all the sky.
And others like great piles of crystals stood
In curious array. And others still,
Of deeper shades or neutral tints, displayed
Most gorgeous linings, rivaling the hues
Of frosted silver, and of burnished gold,
All borrowed from the sunlight's lingering rays.
And here and there the gathered masses closed,

And poured forth gentle life-refreshing showers;
While circling round them, glowing, I beheld
Such rainbows as I ne'er before had seen.

I gazed in rapture till the twilight came,
And, passing, introduced the evening shades;
And then, descending through the lower clouds,
I quaffed a mingled, fragrant, rich perfume,
As if from countless gardens filled with flowers:
And heard unnumbered strains of melody,
From far and near around me, fill the air
Like human voices mingled with the sounds
Of instruments, and yet, so sweet the tones,
It seemed as if a thousand angel-bands
In concert there were striking all their lyres
And singing songs of love composed in heaven.

And while I listened to these music tones,
I saw from its horizon slowly rise
That world's attending planet. This, I learned
Before I left their world, they called the moon.
Its surface, broad appearing as the sun,
And brilliantly reflecting forth its beams,
Threw over all a flood of silver light,
In which I dimly saw the happy bands
Of human beings singing songs of joy,
And with their beauteous bodies dancing time.
Some in the open fields were gathered; some
In great majestic amphitheaters;
Some sailing on the rivers, lakes, and bays;
Some on house-tops, some in fragrant bowers,
Which all the open fields and gardens graced.
But now, ere far the moon had risen, these bands
Dispersed, and to their couches all retired;

And only birds of evening silence broke.
In deep amazement then I mused, and thought
That this, indeed, must be a world of bliss.

And then so earnestly I wished to see
In fullest daylight all its lovely scenes,
That rapidly I started on my way
To meet the morning's dawn. I quickly passed
O'er many lands and lakes, and o'er a sea
Immense, on which a thousand sails appeared,
With sprightly movements, gliding pleasantly
In all directions toward their destined ports.
And soon the morning came. I paused awhile,
To see the many broken fleecy clouds
With sunbeams now bedeck themselves again;
And then descending through them, as the light
Increased, I gazed upon the world below.
*Oh, brightest angels of the highest heavens,
Ye who have longest dwelt among the scenes
Celestial, scale the skies! explore anew
The fields of light! ascend the 'mount of God'
Till inspirations all your powers expand!
Then, "with a coal from highest altar touched,"
Lend me your tongues! that I may well describe
The love and beauty which I there beheld!—*
A thousand garden cities met my eye,
As far as sight could pierce; or, rather, I
Should say, it seemed like one great city, which
Was bordered on an hundred bays, and formed
Of groups of bower-encircled buildings, streets,
And parks, and cultivated fields with groves
Of forest trees between, all interspersed
With lakes and rivers, fed with streams as pure
As light, from crystal fountains flowing forth

To seas that bright as purest silver shone.
The air was filled with fragrance from the flowers;
And on their velvet leaves, and on the grass,
And vines, and trees, and herbs of every kind,
The nestling dew-drops, in the sunlight, shed
Such luster that the earth seemed all aglow
With teeming diamond brilliants sparkling there.

The buildings all are large, not towering high
Above a true proportion, as if those
Who built them thought their earth begrudged them
room.

The architecture is most beautiful;
Not gaudy, for display, nor loaded down
With decorations that deform or mar;
Not built in strange and inconvenient shapes,
But well adapted to intended use;
And simple, ornamented with the forms
Of symbols fresh from Nature's pure designs,
That best the builders' purposes reveal.
Piazas, balconies, outlooking towers,
Observatories, house-top promenades,
And all that heart can wish or mind conceive
Of home-life pleasures, are provided for.
Abundant vines, and orchards, gardens, bowers,
And lawns with shady walks, are all around;
And teeming luscious fruit, and blooming flowers,
With sweet perfumes, and all the lovely hues
Commingling in their blended lights and shades.
And public halls and amphitheaters,
With great pavilion roofs to shade within
And shed the rain and shelter from the dews
And studios and factories, where works
Of beauty and of use are made; and stores

And markets, all of grandest size and form,
Abundant and accessible are there;
Not packed in crowded streets, but standing all
In roomy places 'neath the genial shades.
And all have windows beautiful and large,
To ventilate and freely light afford,
And all appliances to beautify
And pleasant make the daily business scenes.

And all the rivers, streams, and narrow straits
With many bridges tastefully are spanned.
And all the streets have spacious walks with trees
On either side, whose branches, spreading forth
Their waving foliage, shaded arches form
O'er walks and streets, where birds may sit and sing
Their joyous songs to every passer-by

And massive ships, of forms most beautiful,
Like floating palaces, upon the bays,
Or on the open sea, returning home
Or bound for foreign shore, with perfect ease
And steady motion, with, or 'gainst the winds,
Or in the calm, sped like the flitting clouds,
As readily without as with their sails.
And gliding o'er the bays and smaller lakes,
And winding rivers, many smaller craft,
As if for pleasure sailing, moved about.
And mighty trains of chariots, with speed
Of wind, passed to and fro through all the lands.
And wafted through the air on every side,
More swiftly still, were many vehicles
Both large and small, and of delightful forms.

And in these vehicles for earth and air

And water, everywhere, and all around
Emerging from the mansions, I beheld
Such human beings as, in brightest dreams,
I ne'er imagined on an earth could dwell.
I saw them male and female, every age,
From little children to the ripe in years.
And all were fresh and healthy, bright and fair;
And all their faces beamed with love and hope
And joy. And all their perfect forms were clad
In garments exquisite in taste, but plain
And simple, suitable for freest use;
And which their fine proportions well displayed.
And as their eyes in salutations met,
Their brilliant features rivaled sunlit clouds.

Some seemed as starting from, and some appeared
Returning to their homes; some were, with calm
Unclouded features, bidding travelers
Adieu; and others hastening to meet
Returning friends with cheery welcomings.

And all, as in the early morn they came
Out into their inspiring atmosphere,
I saw with waking vigor quaff the sweet
Perfume of herbs and flowers, then look around
Upon the blooming earth and gorgeous skies
In joyous reverential mood, as if
A worshipful devotion moved their souls;
Then listen to the thrilling notes with which
A thousand birds, with sweetest voices, filled
The fragrant air; then, in enraptured strains,
Themselves break forth and sing their songs of joy.
And then I saw them all, both old and young,
To playful sports awhile devote themselves;

Then pause for all to break their nightly fast,
And spend in conversation-charms an hour.
Then for another hour they visited
The fragrant bowers and gardens, there to teach
And learn of loving Nature's works and ways;
Then for another, all bestowed their aid,
Co-operating in kind Nature's work.
And then the artists and the artizans
Began their handiwork, while some looked on
And learned, and practiced, others carried goods
Or passengers, or gathered from the stores
The articles for use, prepared the food,
Or served in other ways the common weal.

And all have time to visit and to learn
Some measure of the others' works and ways:
For e'en the sailors, as I since have learned,
Do alternate, and thus each one has time
Abundant to enjoy the scenes described.

And thus I saw them work till noon, and then
In social union dine; and then again
In lively converse, cheering music's charms,
And childhood's sports, in teaching, and in all
The social harmonies, indulge for hours;
And then go forth to visit other bands,
To interchange sweet converse, or to hear
The learned sages speak of Nature's laws.
And thus employed they passed their time till eve,
Then supped and spent another social hour;
Then gathered in the amphitheaters
And halls, in covered or in open bowers,
Or wheresoe'er their inclinations called,
To see dramatic scenes; and then to play

Upon their instruments of sweetest tones,
And dance the time, and sing the songs of joy
Which on my first arrival charmed my ear.

The ground seemed much too holy for my feet;
And yet with curiosity profound,
Too great to conquer, I descended; then
For seven days and evenings saw the same
Delightful life-scenes acted by my side.

Invisible to them I found myself,
As to my fellows in my native world.
I passed within, without, and all around
Their mansions, pausing not till many score
Of every kind of buildings were observed;
And all the chariots and vehicles
For use upon the earth or in the air;
And all the vessels for the lakes or seas.
And much of all their ways of life, and their
Condition, I, in part at least, discerned.

Amazed beyond degree, I wondered much,
And very earnestly desired to see
If all that world presented scenes like this;
So mounting upward on my strengthening wings,
I traversed all its surface, east and west,
From poles to the equator, through each land,
And over every sea, and all its parts,
And every clime, in every season saw;
And everywhere I found them all the same.

I found no swamps nor marshes anywhere,
Nor any wilderness nor desert waste,
But everywhere, on every mountain-side,

And on their highest peaks, and in the vales,
Beside the rivers, lakes, and bays, and seas,
In every nook and corner, fragrant flowers,
Or grass, or grain, or trees, or genial herbs,
In most luxuriant abundance grew.

I found all climates steady, regular:
No foul contagion lurks within the air;
No tempests e'er disturb; no drouths nor floods
E'er parch the soil nor spread destruction wide;
No changing suddenly from heat to cold,
And cold to heat; not e'en in polar realms,
Nor regions tropical, in winter's winds
Nor summer's sun is either so intense
But that they can be comfortably borne.
With bodies so complete, and vital powers
So vigorous, and balanced well, and well
Sustained by active spirit-energies,
Is every one throughout that wondrous world,
That highest summer heats but serve to warm
And quicken all their life and loves anew,
And winter's cold but to invigorate,
And freshly stimulate their every power.
And even infants face the winds and snows,
In playful sport, with benefit, for hours.

No crowded cities anywhere are seen,
With buildings huddled, shutting out the air
And light from those who dwell or work within;
But every land throughout that wondrous world
Has cities such as that I first beheld,
Whose buildings all in roomy places stand:
Indeed one mighty city all appears
Composed of many thousand smaller ones,

With parks between, and bays and mighty seas
Encircled in its outstretched loving arms.
And all the buildings, for whate'er designed,
Are cheerful, roomy, light, and beautiful;
And all abundantly supplied, within,
Without, and all around, with pictured scenes
And sculptured works of art; appropriate
To represent, suggest, in every way
To call attention to the structure's use;
Yet, ne'ertheless inspiring all the soul
With love of all the beautiful and grand.

And all one language speak, melodious,
Harmonious as sweetest music notes
In perfect time arranged. And every land
With every other perfect converse holds.

And no conflicting interests estrange
Congenial souls; but all, with one accord,
In kind co-operation work. And each
Deposits all productions unconsumed
Within a storehouse for the good of all,
And takes from it whate'er his need demands:
All property not yet for use required
Is common; all capacity is held
As loving Nature's gift to all; all think
They owe it culture while it owes them work.
Thus all the human powers at public cost
Are educated, and for all are used.
And each has confidence in each; all feel
That every human soul, whate'er its tastes,
Desires, and ways may be, deserves respect.
Hence none are questioned as to what they do,
Of work or anything; nor yet about

How much or what they use; for all believe
Each one entitled to supply each need;
And of his needs himself to be the judge.
And fully all agree that of no one
Is needed more of work than his own sense
Of want of healthy exercise requires.

Thus, honored, trusted, human nature there
Stands on the lofty heights of equity;
Above the reach of sordid impulses,
Or fear of poverty; and far above
The love of caste and arbitrary power.
Their laws are loving Nature's principles,
By science found, discovered, learned, *not 'made.'*
These they believe inwrought in man, as in
The outer world; and ever working out
From human loves unhampered, unrepressed;
And that kind Nature's monitory pains
Are all the penalties that law requires.
And all their pains as such they designate—
For slightest pains from blunders slight ensue.
And all are students of the laws; and all
Most willingly obey—their officers
Are Nature's truest, *most* unselfish, souls,
Who serve the public weal—thus all are free
From false authority and tyranny:
Their strifes are only loving rivalries
In benefiting all of human kind;
Yet no one wishes to withhold the palm
Of merit from the justly-winning one.
And none suppose that wearing out their powers
In overwork will win a true renown,
Or best promote the others' interests.

And first of all their honored and esteemed
Are mothers. Every mother, there, is cheered
By kindly words of soul-felt sympathy.
And all who pass her with her newborn child
Give, joyously, a cheering reverence.
And all are ready to forego, at once,
All other pleasures to afford her aid
In rearing well the little 'coming man.'
None ever question her love's purity,
Nor its allegiance to the Love Divine,
Nor that the stream from sweetest fountain flows;
Nor seek to formulate for her a 'law'
To supersede the Law of nature's God.
And, everywhere, all honored social bands
Each mother's visits first in honor hold.
And all acknowledge that, of all who help
To serve the common welfare, none deserves
A recompense more bountiful than she
Who children bears and rears. And yet so small
A portion of her time does this require
That her accustomed work, for exercise
Still needed, can with perfect ease be done.
And, even through the helpless period
Of tender infancy's commencing life,
The mothers scarce are missed from social scenes:
So sweetly children sleep, so pleasantly
Awake, they need but little care; and all
Most willingly give alternating aid.
And larger children claim this as their own
Especial sphere of life, and fill it well.

The women there are all intelligent,
With judgment sound and intuitions keen;
Well balanced both in body and in mind;

Self-centered, self-reliant, vigorous
And active; zealous in each useful work;
Not self-forgetful, nor yet self-absorbed;
Companionable, genial, both as mates
And friends, as partners, neighbors, kindred souls;
Affectionate and tender, and yet strong
And healthy in their loves; with winning ways,
Majestic, simple, artless, meek, sincere;
Without frivolity or vanity,
And yet refined and cultured, and withal
So very lovely that my language fails
Ere I commence their beauty to describe.

And tho' they feel their grandest work to be
To form congenial homes and social scenes,
And rear and educate and introduce
New generations to their fields of life,
Yet, ne'ertheless, they hold their sphere of work
Includes their world's entire affairs; and that
Whate'er they feel inclined to do, is right;
That nature's claims are duty's true demands.

All stand courageously for truth and right.
And all the women honor each, and ne'er
Withhold their friendship for supposed mistakes,
Believing these the chiefest teachers are—
That chiefly through mistakes is wisdom learned:
No woman feels abashed, nor her esteem
For self nor any friend impaired, for these;
Nor thinks apologies are ever due
The other sex, nor to the general world,
From any one for acts of womanhood.
Respecting thus their lives, they draw respect,
For men, demanding for themselves respect,

In common justice, all with one accord
Consent most fully to the women's view.
And when man seeks to know what womanly
Department is, as woman looks to man
To learn of manliness, so he looks round
On womankind, that he may rightly learn.

Thus there society is balanced well,
And no department suffers from the want
Of male nor female influence and care:
No sides of life, and no results of life's
Constructive efforts—institutions, rules,
Political, religious, social forms—
Nor any members of that noble race,
In thought or feelings, manners, habitudes,
Grow coarse and hard with masculinity's
Untempered power, nor shrinking soft and weak,
From unsupported feminality;
But each, by perfect counter-force inspired,
In gentle strength and loving wisdom grow.

And infants there, I found, do never cry:
In perfect love begotten and conceived
By noblest sires and mothers such as these,
With all their powers and energies of soul
And body, heart, and mind, so full and free;
And borne amid such all-inspiring scenes
Of outer grandeur and all-sided love,
So highly vivifying to the form,
They all are painlessly brought forth, and all
Are healthy; all grow up, and reproduce
Their kind; and live to see a ripe old age.

And when, a little grown, their little forms

Begin their active efforts to obey
And serve the needs of active souls, within
Developing, the bud-like germs of their
Young faculties, unfolding, fragrance sweet
Afford as early morning's open flowers.
Their little mirthful pranks, tho' oft grotesque,
As kind as genial morning sunbeams are.
And as their ever-strengthening eyes behold
Their world of beauty with its wondrous scenes,
Their curiosity intense demands
The aid of every passer to explain.
And not more freely are the questions put
By any little fluent questioner
Than does each listener give his services
To help instruct the loving infant soul.
For, as its young emotions thus respond
To all the loveliness around, none fail
To see the light-celestial in its eyes,
And recognize the budding angelhood
Within the tiny tender human form.
And no one's energies are overtaxed,
And strained by hard necessity to strive
For daily bread until no time is left
To entertain these little angel ones:
For all have time abundant, and with joy
They give it to this pleasing work of love;
And on the happy mothers with a sort
Of holy reverential envy look.

And little maidens, as within their souls
The germs of mating and maternal love
Expand, in semi-conscious thinking, muse
On their approaching mission to their world.
With bright anticipations undefined,

Uncomprehended, yet with pleasure strange
But strong, and strengthening as they more unfold,
They wish the day was near. And as those germs,
Maturing, fill, expand, and light their souls,
They look upon the hopeful coming time
Of motherhood as earth's superlative
Of bliss, the perfect fruitage of their lives.
And when first born into the life of love
And by its law united to their mates
In Nature's perfect soul-uniting tie
Of conjugality—the marriage true—
The well-unfolded germs within their souls
Diffuse such brilliant genial fragrance through
Their outer forms, that every passer sees
The dawning beams of love-life's morning light,
And feels enlivened by the warming rays.

And, as the hopeful-mothers near their time,
The rays supernal in their love-lit eyes
And in their features constantly increase
Until the long-expected happy day
Arrives; and then so very brilliantly
They shine, that e'en the powerful joyous flow
Of opening fatherly affection-beams
From faces of their mates can scarcely add
To the o'erflowing luster of their own.

And when the throngs of genial joyous friends
(Who freely come with wreaths of lovely flowers,
And choicest music, and the free perfumes
Of full fraternal love, more fragrant still,
To join the happy pair in welcoming
The little newborn infant son of man)
Exclaim, 'The child is born!' and all unite

In songs of welcome, well might one declare,
No human face than hers can brighter glow.
Yet, when she looks upon her little charge,
Maternal love, unfolding all its bloom
Entirely free from any shading care,
Sheds such effulgence that within its rays
The former fades, and but as twilight seems.
Oh, I have viewed those scenes a thousand times!
And when in motherhood's transcendent bliss
They culminated, every one appeared
As if her lovely features and her eyes
Were beaming with the radiance of heaven!

And when the little ones, developing
With years—enlarging body, heart, and mind—
Begin to use their powers, the mother's work
And pleasure chiefly is to oversee
Their education; tho' in this the whole
Community participate. And as
Each infant nature comes to understand,
And act more consciously in sweet accord
With mother's love, more grand and beautiful
She grows: her brilliancy becomes more strong
And steady, while it sparkles none the less,
As mother-soul, expanding, sees her child
In all the human graces grow and thrive.

And, in the children's education, none
E'er thwart or hinder any teacher's work;
For all appear to understand the laws
Of culture, and in perfect concert join.

I found there education means the full
Unfolding into free, untrammelled use

Of all the active powers of body, mind,
And heart and soul, directed only, not
Restrained. No censure e'er is used. None speak
With chidings sharp to any child: they find
That gentle, kindly admonition serves.
None think from every stumble, physical
Or moral, to secure the active child;
But just to make the small mistakes afford
The caution needed, and the knowledge give
That shall against the larger ones secure.
And when such falls occur, whoever sees
Says, 'Carefully! my little one. Come, try
Again! What tho' you've slightly hurt yourself,
And spattered fellows! only falls like these
Can teach you Nature's laws, and how to bear
Yourself erect with firm and manly step—
A power for good in this our noble world—
And thus prepare you well for angel-life.'

Thus, ever met with loving confidence,
Their natures sweeter, kinder, lovelier grow
As they advance in stature, strength, and years;
And nothing pains them like a blunder which
At all disturbs their fellows' happiness.

None try to force on children any sense
Of right which ripe experience alone
Can understand, but make each child's afford
The lessons they desire to have it learn:
None seek to crowd their tender minds with thoughts
Above their comprehension, but assist
Their opening faculties that knowledge crave.

And as their powers, enlarging, seek to know,

The teachers open nature's mysteries,
Not thinking they can fully understand,
But that their efforts will at length succeed.
And parents all, companions ever make
Their children; and, tho' giving their advice
When needed, yet, where safety will permit,
They ne'ertheless encourage them to act
On selfhood-judgment, that they thus may learn.

The children mingle in the scenes of work,
And social scenes; and parents freely join
The children's sports. And social scenes and work,
Amusing, serve as plays. And all the plays,
Subserving useful purposes, are works;
While works and plays some useful lessons teach,
And hence are schools; and schools are works—
Co-operations with the work that God
Performs to rear and teach his human child.
And all the scenes of life are schools, in which
His children's bodies, souls, and minds are trained.

And all they do, in all the walks of life,
Is worship—loving homage to our God—
The reverence for his children everywhere.

The hours of school are all the waking hours.
And all, of every age, attend. And all
Are pupils: every one is teacher too:
Some useful lessons each from all, and all
From others learn: the younger ones from those
Of ripe experience direction gain
In knowledge—love and wisdom's pleasant ways—
And e'en the oldest, wisest, still can learn
From every little tender, loving child.

Not even when the sages meet, to hear
Discourses on the highest themes from those
In wisdom most matured, is overlooked
A single child who seeks to enter there;
Nor are its questions left unrecognized.

Their course of education comprehends
Great knowledge of the universe—of forms
And forces—how they correlate. It shows
Them all their earth contains: the whole
Geography of every land and clime;
And all the teeming fruits, and flowers, and herbs,
And minerals, and animals, and birds;
And all the substances of earth and air;
Their properties, and characters, and use.
It shows them all the primal elements;
And how they may resolve and re-compound,
In countless ways, all these, to answer well
The human needs. Nor shows affinities
And qualities alone, but all their laws.
It shows them how to navigate the air,
By gases and imponderable powers;
Propelling flying vehicles, and ships
Across the mighty ocean's vast expanse,
Against, athwart, without or with the winds,
By lightnings tamed and made to serve their will;
And how to make the subtle agent yield
Them light and heat for every needed use;
And carry thought and speech through lands and
seas
To every house; and bring the distant powers
Of tides and cataracts to serve their arts.
Their education-arts give to the ear
The movement-sounds of microscopic forms,

And planet-spheres; and freely reproduce,
From distant lands and ages, all the wondrous tones,
In melody and time, of singing birds,
The human voice, all sweet harmonious sounds,
And fix the zephyr's breath that kissed the rose.
With telescopes they fully bring to view
The worlds in unimagined depths of space,
Of countless suns beyond their vision's ken;
With microscopes discover worlds of life
In realms of littleness invisible.
Nor does their learning stop with this, but gives
A knowledge of themselves, of every part
Of their most wondrous human organisms.
And first, divinest, knowledge of themselves—
And which they teach to every child as soon
As it can understand—they hold to be
The reproductive nature and its laws.

And while their education clearly shows
The functions of the organs physical,
It also shows the spirit's attributes,
And all the life-relations each sustains
To each and all, and all to each;—of man's
Soul-faculties among themselves; of man
To fellow-beings, to the outer world,
The natural laws, and all the forms of life.
It shows the laws of Nature working through
The universe and in themselves; and how
To make all harmonize, and work for man.

It gives a knowledge of the spirit life;
And of their lives' relation to the spheres
Of light above; enabling them to look
With joy to their ascension to the skies.

And every life grows brighter till its close;
Which comes to none till all the spirit's powers
Are well developed, thoroughly matured,
And all the vigor of the outer form
Is to the spirit-body well transferred.
Their outer bodies then, of use no more,
Like husks upon the fully-ripened corn,
All shrink and loosen, and release their souls.
And thus without a pang, as easily
As corn can leave its husks, as quietly
As infants fall asleep upon the laps
Of loving mothers, each resigns the clay—
The human blooming into angelhood.
None mourn their 'loss,' but friends, exulting, say:
'The ultimate of that grand life is reached—
The angel now is born! The heavens rejoice!
And still, from higher spheres, his helping hand
And loving counsels, with angelic power
Now energized, and clear celestial light
Inspired, shall help us on our upward way!'

I saw that angels with them converse hold,
Enlivening every inspiration-power.
And all their spirit-senses are acute;
Their bodies all translucent and refined,
For spiritual uses well prepared;
Thus all, impressions clear from angel minds
Can feel and understand at once; and oft,
With spiritual-senses opened, see
And face to face commune with angel friends.

And oft I met the angel-bands who came
To visit them; and met themselves when freed
From earthly bodies, gaining angel-life;

And salutations with them oft exchanged.
But all the first were seeking to commune
With earthly-friends; the latter eager seemed
To reach the angel-spheres; hence none with me
Essayed to tarry and converse; and I
Was so absorbed in studying that world,
That their attention I did not request.

Enraptured, overflowing with intense
Delight, I felt no need of higher heaven
Until at last disturbing thoughts arose,
The marks of which ye have so well discerned.
I lingered, therefore, passing to and fro
Throughout that world, till several of its years
Passed by; and often soared and poised myself
Among the gorgeous clouds, to look below;
And then again I roamed in garden bowers,
Where flowery beauty bloomed on every hand.
Thus have my wings grown strong and fully fledged;
And thus they've caught the hues which, tho' so
 bright,
Are 'not celestial, but terrestrial hues.'
'Terrestrial!' Ah! methinks *such scenes* might well
Celestial scenes be called! *Oh! could I give*
Description worthy of the grandeur there!
But no! Why longer strive in vain attempt
At what so *utterly transcends* my powers!

Their language easily I learned. And once
I heard a band of sages speak of strifes,
Of selfishness, and want, and sufferings,
And early deaths; and much I wondered how
Of my world's history so much they knew.
And then I thought they doubtless were informed

By angels who had visited its scenes.
But much I wondered why they should relate
Such cheerless news as this to earthly friends.

On hearing this, the dark perplexing thought
Of justice lacking in our Father's ways
(Which had at times before my lively joy
Disturbed) so troubled me that over all
My wish to study longer that bright world
Prevailed the stronger one, to reach these shores,
That I perchance might from your wisdom learn
What all this inequality can mean.
Pray tell me, then, if ye can tell, why hath
The Providence Divine created thus
That world so beautiful and perfect, free
From suffering, sorrow, all that can annoy,
A fruitful field throughout its whole extent;
Without a reptile, bird or beast of prey;
And mine a field of discord, pain, and strife;
By mighty deserts, swamps, and marshes marred,
And such destructive creatures all around?
Why are the people there all beautiful
And good, and wise and healthy, while my world
Has much of hideous deformity,
And every evil—ignorance, disease,
And early deaths? Why there do all things aid
Mankind to live true lives of love and joy;
While in my world, with struggles most severe,
The highest minds their higher natures scarce
Maintain, while all conspire to drag them down?"

In concert then all speaking, thus began
The angel band: "Tho' oft our thirsting souls

Have quaffed a present fullness from the streams
Of knowledge flowing from the great Divine
Eternal Fountain, through the larger minds
Of angel brothers more matured than we,
Yet still thy story wakes an eager wish
For new supplies. With thee, we fain would learn
Of that world's history. We've heard before,
It was a scene of well-unfolded bliss;
Tho' not the first in excellence among
The planets circling round that central sun.
The great eternal universal law,
In all things working, is progressive change,
And natural development from low
To high conditions. This will well explain
The difference between that world and thine.
Of this we somewhat could make known, but still
A satisfaction more complete, we think,
Can be to thee afforded from the lips
Of some great ancient bard-philosopher
And native of that world; while we ourselves
Would from his greater wisdom, and his world's
Experience, some further lessons learn:
Come! join us, then, while we such presence seek!
And willingly he will discourse of this
Till all is clear, and thou art satisfied:
For nothing more delights the sons of light
Than aiding to instruct inquiring souls."

Thus saying, all with one accord spread forth
Their pinions to the pure celestial air,
And with an easy flight passed rapidly
O'er many hills and vales and wide-spread plains,
All watered by abundant living streams,
Whose gentle ripples sparkled brilliantly

As streams of diamonds in the noon-day sun;
O'er fields of verdure indescribable,
With all celestial fruit profusely clad,
And flower-encircled bowers, where angel bands
Repose, or share the heavenly feasts, or join
The joyous social scenes; or turn from all,
To welcome new arrivals to their home.

Thus on they passed, o'er many scenes like these,
Where angel bands, appearing to perceive
Their characters and mission, all broke forth
In thrilling songs of cheery welcomings,
While countless birds celestial added all
Their most melodious notes in full accord,
As if they understood and joined the songs.

With rapture most intense the stranger heard
Their anthems, saw the scenes of bliss; and yet,
Tho' freely told these joys awaited him,
He chose this happiness to put aside
Until he gained the knowledge sought. For want
Of this controlled and stilled the other wants.
And thus, without a moment halting, on
They went, and soon before them there appeared
A lofty highland scene, surpassing all:
In circling ranges, many thousand hills,
Each circle rising just above the one
Before, and more effulgent with the light
Of heaven; the series spreading o'er a space
Beyond the angels' ken. To one of these,
The nearer one, the angels newly fledged,
From "that bright world" were coming constantly
In numbers vast. And, as they passed o'er this,
The stranger in astonishment exclaimed:

"Would ye conduct this weak unworthy soul
To grander heavenly highs than *these* attain?
I shrink, abashed, at going farther on!
My vision dims before the dazzling light."

"Be strong!" replied the bright attending band:
'Dismiss at once thy false humility;
'Tis not becoming in the angel spheres!
This is the childishness of youthful worlds!
All souls are worthy, in the sight of Heaven,
Of all the light and love they can receive!
No castes are here! The greatest, mightiest
Of all the angel hosts ne'er feel, in pride,
Above the smallest, feeblest ones! Nor that
'Tis condescension to afford them aid:
All hold their spheres to be approachable
For all who need the knowledge they afford!
True confidence in selfhood-powers inspired
By strong fraternal love, which represents
So perfectly the Love Divine, is chief
Among the virtues of the heavenly spheres!
Call this to aid thy need; and with thy great
Absorbing want 'twill conquer! Then at once,
When feeling unabashed, the sight, bedimmed
By self-distrusting (which doth always thus,
Where'er it reaches, dim the spirit's eyes),
In vision clear will come again to thee!"

"I stand reproved by angel love, reformed,"
The stranger answered; "now again I see!
Conduct me where my want can be supplied!"

Then passing over all that range of bright
Celestial hills, ascending, soon they gained

The summit of the highest of the next.
And, as they neared it, they beheld what far
Transcended all their wondering eyes had seen,
And heard such songs of welcome greeting them
As thrilled their inmost natures through and through.

A moment there they poised themselves, and
looked,
And then alighted mid the brilliant throng,
Which, singing on their joyous welcome, said:
"All hail, ye younger brothers! Join our band!
And what of aid ye wish that we can give,
We will; and with delight no other joy
Our sphere of light affords can e'er transcend!"

Then, answering, they said: "We come with one
In want of knowledge which, of all the hosts
Above, ye best can give. A knowledge, too,
Of which ourselves would gather greater store;
But he, whose greatest want is unsupplied,
Will ask for this far better than can we."

"Ye rightly say," they then replied, "he asks
Us best! His features ask! And all his looks!
We saw ye coming, from afar, and heard
The silent eloquence with which he asks!
A discord in his inmost soul prevails:
Some facts of life-development, beheld
While yet the law was unperceived, have caused
A chilling doubt that nature's God is just
And equal in his dealings with mankind,
While love, expanding, struggles with the doubt.
We now perceive, we think, the very facts
And thoughts; at least the substance of them all;

But where we fail in seeing, let him speak:
He comes to us from our own native earth:
His plumage hues are all *its* hues. And much
Matured they are; most fully fledged, and strong,
As if much used. His looks, and all his ways,
Reflect its lively light and loves. And yet,
We plainly see, his earthly home has been
The smaller planet, nearer to the sun,
And next to ours. When first to angel-life
Awakening, our earth he's visited,
And tarried long. The difference he found
Between that world and his perplexes him."

"Ye well have heard, and rightly understood
My questionings; and my condition seen
In all respects," the stranger then replied:
"Ye see my want; pray answer, if ye can,
And show me why the Father of all souls
Hath made your world so excellent, so free
From reptiles venomous, and beasts of prey,
From deserts, marshes, tempests, bitter cold
And scorching heat; from suffering, disease
And early deaths, and selfish strifes, and dark
Deformity, while all of these abound
In mine. Why human nature in your own
Is genial, lead by true fraternal love,
And wise and joyous through its every stage;
While it in mine is frigid with distrust
And selfishness; and foolish first and last.
In yours, why strong, self-poised and grand, with
all
Around assisting to exalt it more;
While weak in mine, and vacillating, low,
And all things working to prevent its rise,

So that our noblest, grandest souls can scarce
Maintain their higher natures uppermost.
Before I saw your world, I had supposed
Such imperfection must pertain to all
While they in fleshly habitations stayed—
That goodness only came with angel-life.
Your world shows this to be a great mistake.
But while its scenes of grandeur fill the soul
With ecstasy, yet still the thought that mine
Or any world, should by the Providence
Divine neglected be, doth much disturb.
Till justice in the dealings, all the works
Of God I see, I can enjoy no heaven,
Nor relish any food of angel worlds!"

Then, answering, the angel band exclaimed:
"Well spoken, younger brother! Justice first
Of all! This *is* the pivot-principle,
Which all the earths, and all the heavens sustain!
Where it is seen *is* heaven! No heaven without!
Thine appetite is healthy, vigorous,
And promise gives of grandest angel growth!
It properly rejects all other food
Till this, the meal which first it needs, is served!
The feeling which disturbs thy nature's joy
Is hunger for the righteousness divine.
This appetite must rise before the soul
Can relish any part of heaven's repast!

Thy planet well we know. It is to ours,
By turns, a morning and an evening star.
The 'providential inequality'
Appearing to thy view, so seems because
Of misconception of 'creative' laws.

This needs must come when human faculties
Begin to scan the works of nature's God.

The language of thy questioning reveals
The error first of all to be removed:
The Providence Divine doth not 'create,'
But ever forms: the Universe, of God
The body is; eternal as the soul,
And as divine. Nor does he form at once
The worlds as ye behold them now: one law
Eternal works within and through all things;
And God, as man, allegiance gives to it;
For it is God's and man's outworking life:
All things unfold and gain development
From germs, through infancy to ripe stage;—
The worlds, the human races they produce,
Like individuals, all ripen thus.

The worlds are all begotten by the suns;
All stars appearing 'fixed' are suns, and sires
Of planetary systems circling round;
By Mother Ether all conceived, brought forth,
And reared to sun and earth maturity.

The older planets, further from the suns,
Through larger orbits move. The younger ones
Stay nearer, and the youngest nestle close,
To get the warm supporting ripening rays.
And myriads of ages must elapse
With every planet, after its first forms
Of life appear, ere man develops there;
And countless ages ere a race matures,
And all the grosser forms of life and power
Are quite absorbed into the higher ones.

The larger planets, which, with several moons,
Revolve in orbits larger far than ours,
Have now arrived at manhood's perfect prime.
With ours, 'tis not yet noontide of the first
Unfolding cycle-day of manly life;
And very many of those days must pass
Ere manhood's prime is well completed there.
Thy world, in early youth, is struggling now
With blunders of its unschooled energies,
And immature conditions all around;
While those still nearer to the sun than thine,
Their human children have not yet produced.
What thine is now, and lower, once was ours;
What ours is now, and grander, thine will be."

"*Oh, prospect most sublime! Oh, Providence
Divine and glorious indeed!*" exclaimed
The stranger in astonishment; "and yet,
My ignorance could half distrust its ways!
I see the law! I ne'er can *doubt* again!
And yet so deeply interested now
In your earth's history have I become,
I long to hear it told; and all the more
Since thus I see 'twill somewhat show what is
To be the future history of mine."

"'Twas not thine ignorance that raised the doubt,"
The band replied; "'twas knowledge—inner light—
Which opening wisdom has in partial views received,
Removing childish grounds of infant faith—
Authority dogmatic—claiming now
A ground on which maturing manly faith
May stand, secure on God and Nature's law.
'Twas well! for only thus full faith is gained!

Thou wishest our earth's history to hear.
So far as we can gratify that wish
By partial, outline sketch, we gladly will.
And tho' the group among which thou dost stand
All left our earth when it was young almost
As now is thine; ere thine a human child
Produced; and tho' we since have visited
Our own in every epoch several times,
And thine quite frequently, yet there is one
Among us can the subject justice do
Beyond all others here. He left our earth
A little later than the most of us,
Tho' but a few score centuries divide
The eldest from the youngest of our band.
His earthly life was in the breaking dawn
Of manhood's day, so brightly beaming now.
Before his powerful, cheerless labors there,
His body, feebly organized, gave way
In early manhood of his earthly years.
His valiant spirit struggled manfully
To find the truth amid dogmatic fogs,
With dim tradition's taper-light to guide;
And when he caught some feeble morning-rays,
Which, much distorted, reached him through the
gloom,

In grand poetic strain, as if 'twere sung
By angel of the high celestial spheres,
He wrote a history of human kind;
Absurd in its ideas of the world,
Of life, of man, of duty, justice, Law
Divine, of all the ways of Providence;
And chilling to the human hopes and loves
(As views in feeble light distorted thus
By superstition's warping mists, of course,

Must ever be); but in the open light,
With perfect gospel, knowing nature's God,
He finds all clear. And since the angel-shores
He reached, and saw the light, he turns again,
With fondness strong as mother's for her child,
And quickly finds his earthly home; nor fails
To visit every generation there,
And tarry long, and study all their ways,
And all pertaining to his race and world.
And now, in wisdom fully ripe, he stands
One of the grandest of our earth's great sons;
Most able in philosophy and song:
This is the brother. Now retire with him,
Thou and thy band, and all who wish to hear,
To one of our celestial garden-bowers,
And he will sing for you the race's great
Career, our Human Life, 'The Course of Time,
As seen in perfect Nature's Open Light.'

This said, they all joined hands, and while
The bard, with lively pace, and eyes and brow
Aglow with clear celestial light and love,
Advanced, they followed where he led the way,
Till, on the summit of the heavenly hill,
They entered one of heaven's encircling bowers,
Where all the flowers of paradise exhaled
Their fragrance to the air; and all prepared
To give attention to the wondrous song.

HUMAN LIFE;

OR,

"THE COURSE OF TIME" AS SEEN IN
THE OPEN LIGHT.

BOOK II.

ANALYSIS OF BOOK II.

The angel-bard begins his historic song: he describes the method of God and Nature's formatory work, as the production of germs, and then unfolding them into living forms, which by the divine law within them evolve to perfection; says that, in our world and race, man at first appeared as merely an animal more beautiful than the others. That being the prey of the grosser and stronger forced upon him the necessity of forming tribes for protection, and that these enlarged till conflicting interests developed wars; and tribes conquered and absorbed lesser tribes till nations were formed, and civilization gradually developed.

He shows that tho' at first man's conscious-life was only physical, yet that his outer form was unfolding a germ of spiritual being, which was at length matured and born into its world of physico-spiritual action. That all of life then began to take on a new character, and to exhibit new phases; that the spiritual germs before birth gave indications of the character of their unfolding life, in the manifestation of mating-love; and afterward displayed their new-life activities in love of the beautiful, in the sense of right, of law, in aspiration and in the development of ambition; apostrophises ambition.

He shows the origin of hypocrisy; its character and mission; describes its advent into society, and its work; apostrophises hypocrisy, as the universal guardian of weakness, everywhere.

He sings of the rise of physicians; of their blunderings, and the fatal consequences; but shows that the moral blunders of social life produced the greatest havoc: describes the enslavement of woman, its causes and sad results; the appearing of reformers; humanity's partial civilizations, and falls into barbarisms; tracing these till the last fall before the modern or "historic" period.

HUMAN LIFE;

OR,

"THE COURSE OF TIME" AS SEEN IN THE
OPEN LIGHT.

BOOK II.—INFANCY AND YOUTH.

Then, taking up his harp, the bard, with voice
Melodious as chiming spheres, began:

"As by our brothers thou hast just been told,
Our God doth not 'create,' but ever forms,
By gradual outworking of the life
Of Love and Wisdom Infinite, throughout
Th' eternal matter of the universe.
The outermost of God's paternal side
Is life's eternal spiritual sun,
Whose radiations, tho' invisible
To mortal eyes, light all the boundless space;
The great Divine maternal outermost,
The ether, which with this doth coexist.
These outer forms of Parents Infinite,
Forever moved by loving life within
To loving action, constantly beget,
And bring forth solar daughters and the suns.

These all are spiritual, but condense
From all-pervading matter, outer forms,
To serve the great divine constructive work.
The many suns, then, with their nature's mates—

The loving solar ethers—form their worlds;
And these, their moons; and all by gradual
Unfolding and development, of first
A spiritual, then an outer form.
Each earth at length produces thus its race;
And it and each of it to manhood brings.
One great eternal generating law
In all things works throughout the universe,
And ultimates in similar results.

When thus my earth, begotten by the sun,
Its mother ether first conceived (like all
Unfolding earths throughout the universe,
And all their suns as well, when first their germs
Began to gather nutriment and build
Their outer forms, to serve the inner life),
It was to Infinite Intelligence
A little germ-speck in great Nature's womb.
To finite view it seemed a mighty mass
Of formless vapor, faintly visible,
That floated in the ether round the sun.
And this at length, by slow degrees, condensed,
And formed the world. And after countless years
Appeared the coarser vegetable forms
Of life. And after many ages more
All these, refining, gradually evolved
More perfect ones. These, reconstructing, formed
The lower animals, at first scarce seen
As animals; but finally appeared
Great gross embodiments of vital power,
Well fitted to digest, and so refine
The grosser vegetation of the time,
And all the higher animals unfold;
Which, in their turn, should thus absorb, and so

The matter of the first refine, until
The human forms could be at last produced.

Yet man when first appearing on the earth
Was merely physical; but still the germs
Of spiritual being strove to give
Complete expression to their life, and bring
About the spiritual birth of man
The individual and man the race.
But many ages passed with man ere this
New birth occurred; and then some ages more
Before the spirit-faculties enough
Matured to seek acquaintance with themselves,
And with the world of principles, or laws,
To which their powers relate; and then 'twas long
Ere this was gained in evident degree.
Nor was this knowledge clear until the fogs
Dispersed before the light of Manhood's Day.
The history of all, in proper place,
Will come, as I relate the life of man.

Man, first, appearing merely physical,
Seemed but an animal of finer mold.
And then to ignorance of Nature's laws,
And her producing-method, most unjust,
Or faulty, seemed her forming-work in man:
For this most beautiful of living things
Had not the strength that could protection give
Against the grosser forms of life around:
For countless generations more than half
The race were by the beasts of prey devoured;
And many hiding from them, starved for food:
'Twas spiritual—mental—power, which was
To be the strength of ripe humanity.

But *young* receptacles of spirit-germs
Must have predominant self-serving power,
Tho' this unneeded is in riper days,
When well-unfolded spiritual life
Has mainly triumphed o'er obstructing foes:
All man's activities must first be such
As served the body, all his faculties
Developed for protection and defense;
Thus, while he proved less strong and fleet of foot
Than beasts, his greater cunning served for this.

At first men lived in natural caves, and then
At length they learned to form them for themselves
In clefts of rocks, by placing stones around.
Their food was first uncultured fruits and herbs,
And insects; then the weaker animals,
Which they by fleetness, or by stratagem
And cunning, could secure, were added when
Their needs required. Thus their necessities
Impelled them to the course which strengthened well
The physical—the nurse of spirit-germs,
And quickened them at length to mental life.

From first the spirit-germs their natures showed:
To angels, who observed them in the light
Of Nature's Universal Principles,
They very clearly indications gave
Of what their well-unfolded life would be:
And not the germs of intellect alone,
With aspiration's faintly-moving power,
But human loves then showed in common life
What in the fully-ripened human state
They would become; for their immortal strength
Of tenderness they often now revealed:

In lowest savagery, the loves of man
Would give his life in hopeless strife with want,
Or with the elements, or beasts of prey,
To save the little helpless fruits of love.
And oft a mother, 'gainst the monsters wild,
Her mangled body made a shield, until
The child escaped and gained its cavern-home.

The sexual loves were then promiscuous,
And during many ages so remained;
Tho' even then the preferences appeared,
Foreshadowing love's aspiration-strifes
In well-unfolded spiritual states,
To find and mate with one congenial soul,
Who could its loving counterpart become,
And all the loves of body and of mind,
And all the soul's ideal ever fill.

And its unselfish nature love displayed:
In this, the early, half-developed stage
Of human life, and through the centuries
In which men strove, in lowest social state,
With ignorance and danger most extreme;
And when increasing crowds and wants produced
Such competition for the means of life
That most of all their powers, and of the arts
And skill acquired in battling beasts of prey,
Were turned to warring on their fellow-men;
E'en when, in want extreme, they learned to kill
And use their fellow-beings for their food,
Men often freely gave their lives to foes,
Or in starvation's lingering pangs expired,
That they from suffering or danger might
Secure their loving temporary mates.

In these first stages of the race's life,
The sexual love asserted thus its power
To quicken all the highest, noblest germs
Unfolding into angelhood in man,
Till lower forces served his angel-needs.
And ever, through my race's history,
From then until our open Manhood's Day,
All human beings, e'en the grossest ones,
When most their natures by conditions false
To present needs were warped, perverted, soured,
Unbalanced, hardened, darkened, goaded on
To selfishness, and strifes against their kind,
Were somewhat elevated by their love—
Were most unselfish when by this inspired.
Through strifes terrific, scenes extremely dark,
With many stumbles, as my song will show
At proper time, did love its nature, place,
And character divine, and mission, learn:
Tho' oft by false ideals cramped, repressed
Until its influence was scarce perceived,
Our human nature shrank to passiveness,
And then, as Nature's energizing fires
Reached its confined expansive energies,
Exploded into 'vice' and 'anarchy,'
And spread disease and social wrecks around;
Yet still, these victims of dark dogmatism's
Ill-timed, unreasonable, much misapplied
Authority sustained by giant greed,
That held the means of human sustenance,
When most perverted, morally deformed
And prostrate in the mire, were better far
For this love's influence upon their lives:
Of their rough natures, this side purest was,
And most divine. And, in the aggregate,

In spite of all their wayward viciousness,
Love's influence improved their characters.

Nor, in this early stage of human life,
Did this unfolding germ of love display
In man alone its great unselfish power—
Their share of suffering and danger oft
In silence women bore for loving mates.

Nor yet were all of these the only ways
In which the germs of man's unfolding powers
Revealed their inner nature in these first
And feeble creeping efforts of our race:
Whoever, spiritually matured
And in the unobstructed light, had seen
These younger fellow-beings look upon
The world of wonders opened to their view,
And strive with childish zeal, in every way,
To learn the lessons Nature strove to teach,
Could have perceived these germs, unfolding, shed
A luster through their features and their eyes,
Which very plainly told them whence it came,
And quite as plainly what they would become.

With larger childhood, human powers enlarged,
And spiritual germs unfolded more:
The lower-intellect, with vigor now
Increasing, did effectively its work;
The physical perceptions, which assist
And serve, and somewhat guide the impulses,
Much stronger grew, and more of light obtained.
At first they gave them weapons for defense
Against the beasts of prey; they learned to strike
With clubs and stones, and hurl the stones against

Their enemies; then arrows to construct,
And darts, and spears, and knives, and tomahawks;
And slay their foes, or drive them from their caves.
And then, secure, they learned to build themselves
More cheerful homes, in huts of stones, or clay,
Or bark of trees, in light and airy spots.

As yet their education only taught
To gain their food and thus protect themselves.
For many centuries in savage life
They dwelt, in isolation save as loves
Together held the little groups. And then,
Their kindred recognizing, these they much
Enlarged; and afterward enlarged them more
For common safety, mutual defense.
And thus secure from beasts of prey, they grew
In numbers rapidly, until the food,
Which had been plentiful, grew scarce; and then
They learned to trap, or with their weapons slay,
And feed upon the larger animals,
Which they had failed to capture otherwise.

And then, as men grew numerous and skilled
In taking 'game' the 'game' grew scarce and wild,
Till all their hunting-skill did not suffice
To satisfy their needs. And then they learned,
From seeing Nature reproduce her grains,
To plant and raise and gather these for use.
And when through ignorance they failed—or lacked,
Through unpropitious seasons, food-supplies—
And hunting could not satisfy their wants,
By craving appetite's demands impelled,
They plundered from their fellow-sufferers;
Then these resisted, and, from want, began

To plunder in their turn; and thus at length
Conflicting interests developed wars,
Distrust and treachery, and all the brood
Of dark resentments and antipathies.

And wars grew frequent, till, by habit trained,
Men chose to plunder rather than to work;
And human energy and skill were taught
To strive against their fellow-human kind.
And thus for centuries they lived and strove.

Then, for offensive or defensive war,
The larger groups the greatest power possessed;
And thus a stern necessity compelled
The many isolated bands to join
In forming tribes. These gathered round about
Their powerful men of war, the first of whom
Within each tribe became the chief, to lead.
And then the greatest chieftain drew to him
The greatest numbers, conquered and absorbed
The lesser tribes, till nations thus were formed.
And then, at length, the conqueror became
A despot absolute, whose will was 'law.'
Then tho' great wars for conquest still were made,
Less frequent and more local they became,
And more humane: no longer now, as taught
By famine sore, did man make war for food,
And slaughter and devour his prisoners.

And now, by overmastering power within
Their realms, protected, industry began
To thrive: their agriculture flourished much;
While skill in many kinds of handicraft
Appeared; and cities rose, and wealth was sought

And gained, and wielded as a mighty power.
Thus when a stronger nation conquest made
Of weaker ones, it made their goods its own;
And made their able-bodied men its slaves;
Or held them for a ransom, and required
A tribute, partially enslaving all.
Thus labor came, at length, to be performed
By slaves alone: and luxury thus gained
Produced its natural fruit—and indolence
Increased, enervating the 'cultured' minds,
Till barbarous tribes and slaves, with powerful hands
By labor trained, o'erthrew the governments,
Destroyed or squandered all the wealth, and brought
About another state of barbarism,
Tho' not so low a state as former ones.

The race its many stumbles had before;
But this was first among the sorer falls
Which in its early childhood it received.
This made it for a time an invalid,
Requiring all its powers to convalesce
Ere it could start again upon the road
To healthy, well developed manliness.
But after earnest struggles, well maintained
Through many generations, finally
The race began to rise, repeating all
The harmonies and discords of the last
Unfolded epoch, on an octave higher.
And sweeter were the tones; and more they gave
Of promise of the final grand success,
Which, through the falls and failures, were at length
As thou hast seen, most perfectly achieved:
Men larger cities built; and more advanced
The arts; and opened wider far the field

For human energies to work; and used
With greater vigor all their growing powers,
Gained greater wealth, and fell again the same;
From causes and by means the same; fell not
To life-conditions quite so low, but more
Severe the fall, because from greater highs.

Again through centuries of barbarism
They passed, and rose again, repeated all
More grandly, and then fell and lapsed again;
And thus, through many falls and new attempts,
The race its childhood passed, and learned to walk
With firmer foothold on its native earth.

In each new childhood-cycle, man essayed
To organize society, upon
The only plan he could—the 'play-house' plan.
And from each fall he rose, and went to work,
And built his 'play-house' structure up again,
Enlarged, and much improved in all respects.

While yet in early youth, man rose again
From latest fall with greater confidence,
And formed a new society more grand
And civilized, which longer far maintained
Itself, repeated on a grander scale
Successes past, and added much to them.
The physical perceptions now appeared
In fullest vigor and activity;
And very much they scanned, or strove to scan,
The scenes around throughout the earth and heavens.
And much they learned of mathematic laws,
Their scope and application to the world;
And of the elements of Nature's first

Grand opening chapter, physical, of her
Great science, many sided tho' but one.
Great cities now were built, and many arts
Unfolded; architecture soon appeared,
And sculpture, painting, music, all began
Successfully to claim men's energies.
And much ability in them was shown.
The starry hosts had their attention long
Received; the telescope, discovered now,
They used with deepest interest, and saw
The planets, yours quite perfectly, because
So near. And as they saw them several scores
Of times enlarged, they judged they must be worlds,
For they had learned their own a planet was.

And now, new life-activities appeared:
The germ of spiritual life in man
Unfolded fully was and born, just ere
The last-developed civil state before
The powerful rising barbarism fell.
And when man reached the civil state again
The spirit-senses rapidly awoke,
And sought to scan the world of principles,
Or laws, related to the spirit-powers.
And as the spirit-nature larger grew,
It used with vigor growing faculties;
And by its influence existing sides
And scenes of life were modified, and sides
Unknown before began to show themselves:
When in the night of barbarism, at first,
The opening spirit-senses looked about,
Men recognized divine impelling power,
And saw that it to all the world around

A governing relationship sustained;
And when causation they began to see
In dim and misty outline, they conceived
Of mighty personalities;—that all
Prosperity was favor freely given
By some divinity; and that whate'er
Adversity befell was but the frown
Or vengeance of the mighty deity.
And then, beginning slightly to perceive
A close relation holding 'twixt the forms
And powers of life, they sought whate'er appeared
To represent the fancied attributes
Of 'personalities' supposed to rule
O'er that department of the world from which
The danger threatened, and before them fell
In slavish worship, to avert their wrath.

And when to civil life the race had risen
Again, these fetich rites maintained control,
Tho' glimpses of the light the notions changed.
And ever through the ages, to the last
In which a barbarous tribe was found on earth,
The fetich thought, in some form, held its place;
And e'en the most enlightened nations showed
Some traces of it in religious life,
When they supposed they quite rejected it.
The gleam of light in *this* would not be hid,
Tho' in absurd conceits and fancies veiled.
But not until the light of Manhood's Day
Grew strong and clear did man distinctly see
That every form, from lowest up to man,
Contains a spirit, well unfolded or in germ—
A finished individual, or else
An element in body-building work:

That every spirit builds its outer form,
Its nature's image, for its use; and that
The form the inner character displays.

Within this early day, when thus my race,
Or its maturest children, for the first
Experienced the spiritual birth,
Their spiritual faculties began
Ere many centuries to form the thoughts
Of law, of order, justice, duty, right
And wrong—to see that happiness has laws.
This modified society, and much
Enlarged the field of life, and all of man's
Activities and character; and made
His powers around ideal centers move:
The arts began to flourish more; and all—
The painting, sculpture, architecture—now,
To take ideal forms, that shadowed forth
The rising aspirations of the soul,
And its as yet unshapened higher thoughts.
And aspiration now began to reach
For spiritual grandeur—wisdom, truth—
Tho' faintly comprehending what they were.
Tho' mingled with and generally controlled
By impulses, which gave their coloring
So deeply to them all, yet still the eye
Of souls in Nature's open gospel light
Could see that spiritual thoughts were there,
And understand the prophesy they made,
That man should fully reach the grandest state.

And intuition soon began to act
With power, and show itself in many ways,
Altho' unrecognized by intellect,

And staggering much, and running oft astray,
For lack of aid from this its counterpart.

And music soon began to thrive, and man,
Intuitively now, to see its laws—
How melody and time and sentiment
Relate—and tunes appeared, and soon became
Expressions of the feelings of the soul,
And stimulated men to noble deeds.

And love of beauty now began to shed
Its gentle genial light through human life;
And wake mankind to new and strange delights.
But in the physical was beauty first,
Of course, perceived. And then mankind began
To cultivate the flowers, and gather them
To decorate their homes and all their loved
Resorts. And all their bodies thus they much
Adorned. And then they strove to imitate
All these, and whatsoever beautiful
Appeared, in forms more lasting, and arrange
The many forms and colors in their dress.
And fashion, thus exalted, helped refine
And educate and elevate their lives.

And now new characters, most curious, appeared
In germ; and indications gave of what
In full development they would become:
The primal fops, or fashion's devotees,
Began to show their crude activities;
And somewhat of the ludicrous, absurd,
Fantastic, comical, amusing, most
Extremely laughable appearances,
And queer performances, so much displayed

In later times by these incongruous,
Unbalanced human nondescripts—the most
Peculiar compounds of the gentle, sweet,
Refining, and aspiring impulses
And loves with lacking corresponding sense.
And then, the later fully ripened prime
Of feeble, staggering, waddling, strutting, prim
And gentle, fawning, kindly, foppish life—
The life of beauty's loves awake and much
Inspired, and manly powers and senses dwarfed
And blinded, and unable thus to lead—
Is scarce describable by angel powers.
Nor can'st thou understand the fullest life
Of these strange characters, till thou hast seen
And traced more fully life's progressive law
And method of unfolding manliness.
Of this my song will more reveal to thee,
And thus 'twill show thee somewhat more of these.

The cruder primitive activities
Of foppish life thou hast already seen,
For fops are working in thy planet now.
In mine, in foppish votaries' attempts
To beautify, in dress they loaded down
Their forms with flowers, and imitations crude
Of them, and feathers from the birds, and hair
Of animals, in most incongruous
Arrangement; then, with rude unfolding art,
They wove them into fabrics scarcely less
Absurd, and shaped them more absurdly still,
And decked themselves; and these, their valued robes,
And features, stained; and then, complacently,
The men their artificial 'majesty,'
And women all their 'charms and graces,' showed

To gain the admiration of the world.
Yet crudely and absurdly as the love
Of beauty manifested its first life
In weakest minds, in my earth's early youth,
And till the later times, it always joined
In action with and most excited all
The gentler, kinder feelings of the soul:
When love of commendation, lacking sense,
Becoming weak fantastic vanity,
Was leading partner in its blinded strifes,
E'en then it tamed men's selfishness, and made
Them honor and regard their fellows more.

And beauty in the character, as well
As in the form, at length attention gained,
And came to be by many recognized.
Then loves became more spiritual, took
A wider range, and lower selfishness
Was often made to follow and to serve
The higher, rather than command and lead.

And sexual love, before the other loves,
Conceded, freely, joyfully, the claims
That beauty made to lead the human loves.
And, in the further progress of the race,
'Twas first to see that beauty centers in
The heart and soul, and from the flowing springs
Of spiritual life adorns the form.
And then, in mating, it began to seek
The one most beautiful—and more and more,
As spiritual insight this revealed,
For beauty of the soul and character.
And, most of all the loves, 'twas ever true
To God's commissioned leader of the loves:

For, howsoe'er obscured by misty creeds,
And false ideals of divinity,
And 'purity,' and duty, as, befogged,
It came to be, it felt, and firmly held
The truth, that beauty of the form denotes
A beautiful indwelling soul; and that
A soul of beauty, only, can produce
A real beauty in the outer form.
And tho', in common life, on every day
Comparing men's ideals of the two,
This faith appeared disproved, they held to it
Confidingly, and would not yield to doubt.

The intuitions faster than the powers
Of fully-conscious reasoning awoke
To lively action, and displayed their life:
And woman, finer organized than man,
Unfolded these most rapidly, and hence
Was first to see and to appreciate
The worth of grandeur and sublimity
Of character—the large development
Of beauty, shown in noble human lives—
Tho' long, of course, it was before she saw
With vision clear what truest grandeur was.
And when at length the world became befogged
By priestly mists retained beyond their time,
And thought distorted to ideals false
To growing manhood's higher, larger needs,
Which turned the aspirations much astray,
And woman's most, she still was ever true
To this the chief ideal of her soul:
No blinding mists and blundering falls, and no
Discouragements, while reason held its throne,
Could wholly hide its light, or shake her faith

That its embodiment in real life
Might, by a thorough search, at length be found.

And self-love now began to join with its
Unfolding counterpart—fraternal love.
And as the latter formed the genial ties
Of soul-affinity, the first began
To feel the justice of its claims to lead:
And many friendships in that early day
Of human history commenced, held firm,
Supreme above the lower selfishness
By want impelled, and hold to-day in heaven.

And all the human powers began to show
A spiritual life-activity:
Ambition now commenced, with some achieved
Success at times, and often very much
Of earnest promise, to aspire to reach
The heights of truth and moral excellence;
Tho' by the superficial intellect
This tendency could not as yet be seen.
Ambition! O thou grandest of the soul's
Impelling forces! Thou most vigorous
Forever-active, watchful, vigilant
And tireless, persevering, confident,
Courageous, energizing, self-sustained,
Expanding, of the spirit's vital powers!
Thou most ennobling too, at last, whene'er
A race arrives at manliness!—Then strength
Of gentlest loves, and love, alone, of power
Most gentle, kind, unselfish—power to aid
Effectively all needs of human souls!
What falls terrific hast thou safely borne!
In what conditions deadly, shown thy great,

Immortal, ever-acting energies!
Tho' on the hardest rocks of selfishness
And disappointment bruised, yet working still!
Or deeply plunged within the darkest sloughs
From morbid passions' flow, and plunging still
More deeply as by superstition-creeds
And false ideals led, and blinded by
The mire, how hast thou ever struggled through,
And labored on with earnest zeal, altho'
Entirely losing manhood's proper path!
When leading blinded followers astray,
And, for a time, their vision blinding more,
Till, in the darkness, all disowned thy name,
And called thee 'demon,' 'cursed of God,' 'who
sought,
With much success, to lead the human race
To woe most bitter, irretrievable,'
How hast thou faithfully still struggled on,
Till, in the light, thy proper work was clear!
O mighty mainspring of all life! thou life
Of power divine, in man incarnated
So well; and through such scenes of suffering,
And all discouragements, inspiring him
To work with zeal, and never faint nor flag
Tho' darkness shrouded every rising hope,
How shall we thank thee for thy work enough!
Or yet our God, who such a helper gave!

And education now began to take
A wider range, and slightly to unfold
The spiritual character it gained
In manhood's riper day: it recognized,
And taught of duties to mankind and God;
Tho' it could only grasp the rudiments

Of knowledge of the world and starry heavens,
And of the natural laws most obvious
In powerful movements of the physical:
The lower impulses, and not the higher,
Were chiefly still appealed to in the work;
And 'penalties' and fears depended on
To check the 'wrong,' and 'virtue's' growth to aid.
But spiritual vision well matured
And in the light could easily discern
The spiritual character it showed
Amid its crudest thoughts and grossest work.

And governments of nations now began
To manifest their characters in some
Respects much modified: decidedly
Despotic, their authorities by chiefs
With lofty titles wielded, tyrants all,
As still they were, who ruled with iron hand
To serve their selfish interests; but now,
To hold the power, their will and public acts,
To custom—which the nation's views of right
Embodied—must conform. Thus here appeared
The germ of public sentiment, which in
Its time became the despot absolute
O'er all the despots; whose tyrannic power
Prescribed its 'laws' to human thought and loves.

And kingcraft now began to show itself:
Hypocrisy, the natural defense
Which weakness ever has invoked—and must
Where'er it is—to shield itself against
A powerful and unsparing enemy
That cannot be by open force withstood;
This, which first aided man against the beasts

Of prey, and then against the human tribes
That threatened his existence in their wars,
Began to be, by rulers needed now;
Whene'er their passions sought in any way
To do what popular opinion, through
Its customs, held as wrong, they had to use
Cajolery, and all the cunning arts
By which they could most perfectly deceive,
And make the people sanction whatsoe'er
The crafty king or potentate desired.
And this cajolery was held by all
The governments, by famed democracies
And monarchies, to be true statesmanship,
Till full 'millennial' light broke o'er the world.
Most curious, indeed the history
Of governmental craft will seem; and much
Of this, in place, my song will show to thee.

The spiritual governments, no less
Than those of temporal affairs—the great
Ecclesiasticisms—when they at length,
As you shall hear, began their work on earth,
Found their necessities to be the same;
That their chief magnates needed this defense.
And skillfully they used it in their time,
E'en when the name of priestcraft roused contempt:
At first they used it 'gainst the stronger powers
That sought to check their growth. And when
they passed
Their days of power, and their decline commenced,
They used it 'gainst the public sentiment,
Which disapproved their older practices.

And private individuals at length

Learned all these arts, and played them with a skill
That made all governments, the 'secular'
And 'sacred,' merely tools to work their will.

And those whose larger natures were opposed
By governments, looked here for their defense:
When man's first crude conceptions of 'the right'
Began to be by governments enforced;
And more especially when governments
Ecclesiastic rose, and, joined with states,
Were striving their ideals and their 'faiths'
To force on all, and passive make mankind;
And later, when the public sentiment
Became the ruler absolute o'er all
The states and churches and the common mind,
The riper souls, who clearly saw a truth
Above the common thought and prejudice,
Were often forced to hide it or to show
It much disguised, its character concealed;
And in this way a lodgement gain for it
In human minds, till, quite unrecognized
By outer sense, it could reveal its life
To intuition, gain the leading loves,
Subdue the prejudice, and then unfold
Itself before the view of those who, first
Enamored with its curious disguise,
Had harbored it; or else must let them wait,
And suffer much and long, ere consciously
They could receive its offered benefit.
And all who found their higher powers repressed
And put beneath the ban by ruling powers
Of social or religious prejudice,
Were forced to seek hypocrisy for aid,
E'en partially to live their truer lives.

'Twas thus hypocrisy in 'morals' came,
And in professions of religious faith,
And in the social lives and uttered thoughts.
Then, 'gainst religious governments, and all
Their 'moralisms,' it wrought with wondrous skill,
And much protection 'gainst these enemies
It gave to those they strove so hard to crush.
Hypocrisy! Thou shrewdest, earliest
Divinely given defender of our race!—
Thou leader of the ever-vigilant
And careful band of kind protecting powers
That guard the tender childhood of our kind;
Nor ours alone, but every feeble form
Of life throughout the boundless universe!
How faithfully hast thou for us performed
Thy heaven-appointed work! Unrecognized
In real character; thy very name
Continually cursed by man; by all,
Of every nation, every clime; and cursed
By sanction of the highest impulses—
By man's befogged, short-sighted moral sense—
Yet ne'ertheless oft sought as aid by all!
Sought most, and most relied upon, by those
Who cursed thee most, and with profanest curse,
The curse of pride-directed piety!
Most loudly cursed by it when most it strove,
With cunning craftiness, for fancied good
For self, against the welfare of the race!
Unhonored by a single soul until
It scarcely needs thy kind assistance more—
Till, near the manhood stage, and in the light
Of Morning-gospel, he can see thee as
Thou art, and kindly, with his thanks for all
Thy favors past, can bid thee now farewell

As his protecting chief, and full God-speed
In helping weaker souls; while he now joins
In action with the stronger bands, who find
Themselves prepared for bold and open work!
Mid difficulties great how hast thou made
Thine efforts tell! How hast thou plunged within
All sloughs of false conditions, to assist
The feeble, when bemired, in struggling through;
And then, in eager haste to quickly do
Some other needed work, arrayed thyself,
While yet uncleansed, in robes of 'purity,'
Which well deceived the minions of the wrong,
Tho' every close observer plainly saw
The 'filth' beneath, its stains projecting through!
What depths, no other could, not only hast
Thou passed, but also aided many through,
Who otherwise could ne'er have reached the shore!
What prejudices thou hast held in check,
And finally assuaged! What bigotries
Most bitter pacified, or much restrained,
Till knowledge came and somewhat sweetened
them!

What persecutions *thou* hast turned aside!
Tho' working oft in ways incongruous,
And in most ludicrous appearances,
So comical that, after this long lapse
Of time since all thy work for us was done,
The recollection now, in angel-spheres,
Excites the lively mirth of all our kind,
Amid the gratitude that thrills our souls!
Tho' in thine efforts for my race, at times,
In difficulties most extreme, and when
The mire of sloughs had blinded, thou didst cause
The sinking of a few thou sought to save,

And spattered many, and the eyes of some
Entirely blinded by the scattering filth,
In thine attempts to cast from jaded self
The load that, from thy plunges, weighed thee down,
Yet, after all, thy work for this, my world,
Hath very well, extremely well, been done!"

"Most wonderful!" the stranger here exclaimed:
"Hypocrisy! the scorned hypocrisy,
As guardian of weakness, then, doth serve!
Throughout my world the noblest souls revile
It now! And yet I see that, as thou sayest
Of thine earth's early days, they seek its aid.
All seek it somewhat, most of all 'tis sought
By those who most deny the fact; who most
Defame its character and work, and most
Contemptuously treat its very name.
And those who little use its skillful aid
Are by their fellows deemed impractical.
While yet in earthly life I sought its help
At times, but only slightly in some great
Emergencies; and then I felt condemned.
And I a 'visionary, quite absurd,'
By fellows generally was held, because
I looked, instead, to principle for aid.
But, when 'twas sought, the guardian served me well;
And yet, like others, for its services
I but reproaches and contempt returned."

"Thy nature," said the bard, "was more advanced
Toward manliness than were thy fellow-men;
Thy higher, spiritual powers controlled:
Thy mind, unfolded more, began to feel
That Nature's principles, eternal truth

And justice, were the stronger powers, the best
For every soul from childhood well emerged.
'Twas well! And tho' short-sightedness in thee,
As in myself in mine own earthly life,
Saw not the real character, and thus
Contemned the guardian of the childhood stage,
'Twill, caring not for scorn and vain reproach,
Still serve thy race, as once it served mine own,
Till it no longer needs such helping hands.
As I its workings in my world relate
(And much of them, in proper place, I will),
Thou mayest perceive how it will work for thine.

Throughout the whole of my earth's history,
Till Manhood's Open Day, disease appeared,
And early deaths were known. And in this day
Of early youthful life, when man at length
This higher civil state had reached, the great
Excitement of the human energies
By trade and great conflicting interests
Which strove for mastery, and vicious scenes
Of dissipation, much unbalanced all:
The workers, by excessive work and lack
Of mental pleasures linked with social joys,
Were hardened, dried in muscles, and in mind
And nervous force were shriveled constantly;
While those who thought and planned, with nerve-
excess
Grew sharp, but weak in other powers of life;
And those who wealth and high position gained,
And lived in idle luxury upon
The work of slaves, unbalanced more—grew soft
And weak in every part; and unemployed

In natural activity, their loves
High life repressed, by merely physical
Excitements moved, to passions wild inflamed,
Engulfing them in fierce devouring fires.
Thus men became much more susceptible
To all disease than in the earlier days;
And, all around them, complicated ills
Quite numerous began to show themselves.
And these through many generations raged,
And swept a third of each of them away
Before they reached the age of manhood years.

And then a system vast of 'doctoring'
Began to grow. This, with untiring zeal,
Made blunders manifold, and fatal oft,
And yet, with never-flagging faith, from age
To age repeated them; with hecatombs
On hecatombs of victims, multiplied
Each by the other many times, it strove
Most faithfully a science to unfold
From its experimental practice, but
Succeeded only when the powerful light
Of full 'millennial' day dispersed the fog,
And showed them clearly Nature's principles.

At first the doctors strove quite naturally,
In thought at least, altho' in ignorance
Of proper methods, making nursing care
Their chief restorative. And when they came
To learn in part of nature physical,
They sought the aid of herbs. And with a true
Instinctive wisdom, giving natural faith
In human nature's power to designate
Its wants by appetite's demands, they sought

Whate'er the patient's taste began to crave.
But in the growing artificial life
Of this unfolding civil state, so much
Unbalancing mankind, disease increased
E'en when the doctors practiced naturally:
The human systems so susceptible
To deadly influences, yielded soon.

And influences deadly, in my world
Abounded then: its atmosphere was not
All glowing, fresh and pure, nor genial, mild,
And steady in its temperature, as when
Thou sawest it; but, of itself, 'twas dark
And dim compared to its perfected state.
Then near to the equator or the poles
No breathing thing could dwell. And all the space
Between, great deserts had, without a thing
Of life o'er all their barren wastes. The air
Was burned and swelled or else compressed with
chills,
And, rushing for its equilibrium,
The climates made most fickle, changeable—
With torrid heat relaxing human forms
Till passive they became to all disease;
Or with intensest cold congealing much
The vital powers; which, in reacting, then
Developed many fevers most acute,
And low, exhausting chronic maladies.
And oft these struggles of the atmosphere,
In tempest or destructive whirlwind raged.
And earthquakes often came with havoc vast;
And, in these labors to complete the earth's
Great formatory work, and to restore
The inner equilibrium when once

Disturbed, left deadly gases in their tracks.
With noisome vapors, too, the air was filled,
From countless sloughs and swamps and marshes
 vast,
Which everywhere upon my earth were found.

These miasmatic vapors, all did well
Our God's unceasing formatory work:
Distributing the richness of the swamps
To poorer soil and nourishing the forms
Of vegetable life, in need of all
These fertilizers, which, while earth was young
And immature, in marshy reservoirs
Were stored and slowly thus distributed,
Till man grew wise and finished up the work,

And tho' when man was living naturally
As animal, in simple savage life,
His system, vigorous, with ease threw off,
Or little felt the influence of these,
Yet in the much unbalanced state, which needs
Must come ere he could learn to live aright
In manliness complete, they came to be
Most deadly to the much-unbalanced ones.

And wars still more exhausted vital powers;
While putrid emanations, carnage-caused,
And contact close of masses in neglect
Of cleanliness, oft added pestilence;
And fierce contagion reared its hideous head
And cast its blighting shadow o'er the earth.

The doctors, when the higher intellect,
Which deals with causes, finally began

Its feeble efforts to unfold and learn
Causation's principles, with blundering steps,
Of course, and stumblings oft, as man in all
Things learns, made greater still the deadly work.
Like others, they began to see a right
And wrong; conceived of 'evil' and of good.
And, while they saw not these as relative,
But as 'antagonistic principles,'
One to be cultivated, one destroyed,
They deemed disease an 'evil' entity,
And strove to fight it as the foe of man.
Those with the intuitions opened most,
Who partly saw the truth that forms can be
But by the forces spiritual moved,
Sought spiritual aid to cure disease.
And, as in personalities alone
Could they conceive of spirit force, they deemed
Disease an 'evil spirit,' to be killed,
Or tortured and expelled. And those who most
Believed in this, relied upon such aid
To cure the sick: with incantations strange,
And with the earnest laying on of hands
Of those believed to be in favor with
The 'powerful spirits of the good,' they roused
To great activity the doctors' powers,
And woke the patients' faith, and made them most
Receptive to the healthy magnetism
While still to their own bodies, now, their minds
Grew positive; thus oft they cured disease.

But most diseases yielded not to this
Alone; not fully and with many not
Perceptibly; for, under social rules,
Few counterparting temperaments could meet,

And to the doctors' magnetism but few
Sufficiently susceptible were found.
And when experience, long blundering,
Had shown them that, in spiritual views,
They had too much o'erlooked the physical,
And man's relation to surrounding forms,
They sought again the aid of herbs. But now,
To fight the 'evil enemy,' disease,
They used the bitter, most repulsive ones;
And when narcotics were discovered, thought,
And loudly, with enthusiastic zeal,
Proclaimed to all the world around, that they
At last had found the mighty conqueror
Of 'foul disease;' and 'demonstrated' this
Triumphantly to all, by showing how
Their panacea soothed the sick one's pains.
And then for centuries my race's life
Was poisoned, and its vigor paralyzed.
And soon narcotics came to be employed
To keep the healthy well and give them ease.
Thus more destruction far would these have caused
But that few kinds as yet were known to man,
And doctors long endeavored to retain
The knowledge of them for the far-advanced
Within their craft, and from the sufferers
Great prices draw ere they would furnish them.
And yet they came at length to be much used;
And to no slight extent contributed
An influence to blight the civil state
And cause another lapse to barbarism.

And men, with blundering art, secured as drinks
The juices of the decomposing fruits
And grains; and very freely they were used,

In sickness and in health, by all whose means
Could this afford. These rapidly produced
The most unbalanced individuals,
Whose folly overthrew society.

Man's blunders physical much havoc made,
With all these crude conditions to assist;
But spiritual blunders—disregard
Of central laws of life-relationship
And social harmony, no less produced;
And ere man better learned made even more:
They, unsuspected, all around him wrought
Their work of death, until the morning light
Of Manhood's Dawning Day began to reach
The human eyes, and show that, most of all,
True health depends upon the natural, free,
Harmonious action of the spirit's powers.

Men soon applied their half-unfolded sense
Of excellence, to selves and fellow-men.
And then whoever most activity
And talent showed in gaining wealth, or fame
For building up and using governments,
Or any kinds of power that much was prized
By lower loves, which now the general mind
Controlled, were held superior; and those
Who lacked, inferior; and thus began
The work of forming castes among mankind.
And this, as it succeeded, circumscribed
The social natures of all human souls:
It built up artificial walls of vain
Conceit, confining human sympathies
Within the narrow areas they inclosed.

Thus natures uncongenial, ever kept
In closest contact in all social life,
More uncongenial to each other grew:
Prevented by the social prejudice,
By all its notions of propriety,
From free association with their true
And natural counter social force—with those
Possessing most of qualities they lacked;
Thus able to inspire and fully rouse
To action all their weaker faculties;
They daily more unbalanced came to be:
The poor grew hopeless, nerveless, listless, dull,
Deficient in the mental energies;
The shrewd and selfish, gaining wealth and power,
Reached what was deemed the highest social state,
Where pride and vanity held chief control;
And those with intuitions most awake
A spiritual class became; this could
Not join the scenes of common social life,
Which pious dignity esteemed 'profane.'
The masses, closely kept within their caste,
And only meeting these officially,
And lacking thus the higher light their free
And full association would have given,
More blind became to spiritual truth,
E'en while the more revering 'pious' rites.
And blinded thus, and energy depressed,
The selfish lovers of authority
More strong in power to lead them ever grew;
And more successfully the priestly power
And character unfolded and displayed.

And each his fellows stimulating most
In their excessive qualities, produced

Precocity of spiritual life,
Absorbing powers required to build the form—
Develop and mature its life; or caused
A selfishness the most extreme; that left
In starving, shriveling inactivity
The kindlier emotions, zeal for good,
Enthusiasm for truth, all that could serve
To help enliven and expand the soul,
And thus the body's juices sweeten well,
And round to fullness every part, and all
The vital powers enlarge and energize.
Their education now began to be
Instructing children in the rules of caste—
Developing and training into more
Extreme activity the powers required
To help their own against all other ones,
And all its customs to perpetuate:
It strove to make ambition, genius, skill,
Give first their efforts to sustain the caste,
And next to further selfish interests.

And most unbalancing to human lives,
And health of body, mind, and soul (until
Corrected, which was very slowly done),
Were blundering violations of the laws
Of sexual love and life and harmony.
These, like all blunders, could but come,
And all their temporary 'evils' bring;
Tho' to the view of those who first perceived
The havoc they produced, but failed, as yet,
To see how through these 'evils' man should
pass,
And through these blunders what should finally
Be gained, the prospect very gloomy seemed.

When first the spiritual eyes of man
Commenced to open to the mighty work
Of Nature's formative activities—
Divinity's constructive methods—germs,
Unfolding, progress—he could not, of course,
Perceive with vision clear the law, as those
In Nature's Open Light can see, but saw
Its great results;—saw there were qualities
In objects, and degrees of excellence,
Which mean their more or less developed state.

Man's views of excellence must first have been
What aided most his active passions' claims—
Those serving best his present sense of need,
Instead of those opposing it to gain
Supplies for higher wants, which he as yet
Could scarce begin to clearly comprehend.
Man's greatest conscious want was then the power
To make the forces of the world around—
The active powers of nature physical—
Subservient to his necessities.
For, tho' as yet not understanding why,
His basic need was service to the form
That should unfold the angel-organism.
But tho' in early days some seers received
Some gleams of this great truth, yet only in
The dawning light of Manhood's Judgment Day
Did any *clearly* see that fleshly forms
Are merely instruments, developing,
To serve the angels through their earthly states,
And spirit-bodies build, to answer well
The wants of their new angel-life careers.
That tho' what serves the body rightly, aids
The spirit's need, yet spirit's needs are first—

That earthly bodies only need what their
Indwelling souls' necessities require—
And that the chief of all the spirit's needs
Is full supply of all the natural food
Which all its mental appetites, as well
As physical, demand—its faculties
And loving sensibilities—and next,
That intuition shall be uppermost;
And, when with ripening intellect conjoined
As well-unfolded reason, lead the soul.

Man, seeing first the excellence of power
To make the lower forces, physical,
His purposes subserve—to help supply
The lower life, which should unfold the higher—
To keep the impulse in ascendancy
Which would concentrate all his energies,
In undivided effort, to the work
Of well maturing, first, the outer form
Which should the spirit-body well construct,
To serve the spirit's new career of life,
Must needs have been absorbed in viewing this:
The higher wants awhile must be obscured,
E'en tho' this caused him saddest sufferings.
Thus woman, more than man embodying
The spirit's finer loves, and waking then
The most to intuition's light, when first
The sense of quality began to dawn
On human minds, was held by man as much
Inferior, because she lacked his force;
And, like *his* finer feelings with their wants,
Was made subordinate to outward power.
And thus began the work which made of her,
At length, the vassal merely, or, at best,

The ornamental toy of man. While man
And woman both were starving in their souls—
To spirit-leanness shriveling constantly—
While spirit-vigor waned till health declined
From this, and bodies negative became,
The prey of many ills, for want of full
Complete companionship between the two—
Of free and perfect interchange of all
The friendly sympathies, emotions, loves,
As equal self-respecting kindred souls.
And sexual love, divinest of the loves
When acting naturally, which wakes to true
Predominance the soul's sublimest, most
Unselfish attributes, to build aright
The bodies which develop angel-forms,
This love was made the slave to selfishness:
The love that represents most perfectly
The universal, All-Unfolding love;
The love which *is that love*, incarnated,
Was held subordinate to crudest thoughts,
From human need of serving first the form.
Thus woman was dependent made on man
For bread, and for the 'laws' that governed her:
The 'civil,' social, personal, all rules
For public scenes and private life, were made
By man: what woman's 'sphere of life' and 'true
Department' was, his fancy now declared;
And what ideals should receive respect.

And women, passive naturally to all
The formatory forces, active in
The love of spirit power, all acquiesced,
And studied only how to please the men,
And gain protecting favor from their hands;

And when a ray of truer light e'er reached
Their souls and prompted them to nobler lives,
Could only partially such lives unfold,
By guardian aid of shrewd hypocrisy.
Thus recognized society became
A field where truest love could only act
To slight extent, and only by this aid;
While, generally, love leaned upon the arm
Of hard unbalanced masculinity,
Which brittle grew for lack of inner life.
And, in the general human consciousness,
The love between the sexes came to be,
In women, tender, clinging childishness
And reverential homage at the best,
Which lacked all vigor, mental, physical,
And well-unfolded love's inspiring power;
And in the men, when most unselfish, true,
As sexual love, beyond all other loves
Through all of human history has been,
'Twas but a gentle impulse fettered much:
In these conditions of society
And human thought, in man's most noble mood,
'Twas but the bending of the manly soul
In tender fondness toward 'inferiors,'
By grander feelings, not yet understood,
Impelled to act far better than he knew.
And thus humanity for ages strove,
In blundering efforts of the spirit's powers,
To live the life and learn the laws divine
Of love; while all their children men begat
With 'weaklings,' with supposed inferiors,
Unable to receive, or to excite
A conscious full companionable love.
The soul unable thus with all its powers,

And with the highest leading, to assist,
Could not produce a true, harmonious child,
With perfect health of body and of mind.
Thus, ever, more and more unbalanced all
Became, till their condition seemed to crave
For what would more unbalance them.

The blundering steps of young humanity,
And its great zeal in struggling onward still,
Will doubtless seem extremely curious,
E'en slightly sketched, as I shall give it thee.
And, if to sadness oft thy soul is moved,
The great results this schooling finally
Unfolds will thrill it at the last with joy.

Not to the fullest magnitude were these
Distressing 'evils' carried in this early age
Of first-unfolding human youthfulness;
Nor yet, throughout my world, did everyone
Their opening spiritual faculties
So blindly manifest: some even then
Began to see the great significance
Of life; the needs of human faculties;
And that society was holding back
From free development man's highest powers,
And stimulating lower impulses
To such excesses as would cause the race
To lose the field of progress it had gained.
Reformers thus appeared, and wrought with zeal
To bring about conditions which should aid
In raising fellows to the higher state
Of spiritual life they occupied.
But, tho' they aided individuals,

And suffering alleviated much,
And many drooping and desponding souls
Inspired with vigor new, and stronger faith
That good o'er 'evil' would at length prevail,
And tho' their labors helped the world at large
Some further steps of progress yet to take,
And longer to maintain the vantage ground,
And manly strength to gain, to save the race
From so severe a fall and deep a plunge
In barbarism as otherwise it would
Have had, and furnished countless wisdom-germs,
Which could through all be carried, to commence
A new unfolding into civil life,
Yet, after all, they were not understood
By those they wrought so earnestly to aid:
Their influence upon society
And governments was not perceived by those
The public deemed the wise. Their work appeared
To these, and to the common mind, as nought;
As but a useless wasting of their powers.
Their grandest views of Nature's principles,
And their ideals spiritual, all
As idle, baseless fancies, most absurd,
Of wild fanatic dreamers were esteemed.

But still, mid such discouragements they wrought,
In poverty and want, with toil extreme;
With zeal and ardor often greatly chilled,
And sometimes nearly frozen and congealed;
With darkness spreading o'er the eyes of faith;
And hope by doubts and fears near paralyzed;
With aspiration loaded down and chained
To earth with cares; with energies, in turns,
By noble inspirations moved to high

Activities, till all the grandest loves,
Arousing, warmed anew the heart and soul,
And then, in selfishness exciting all
The lower feelings and impelling them
To morbid action by the bitter sense
Of wrong themselves must bear; and then, again,
Their philanthropic sensibilities
Exciting nearly to a frenzied state
By goadings of the fettered sympathies
For suffering friends they vainly strove to aid.

They saw of all-importance, as the work
Of true philanthropy, whate'er could help
To break these mighty social 'evils' down;
And struggling through such conflicts, bitter, sore,
Grew more intense and sensitive in soul,
And more deficient in the vital powers:
Their powerful restless spirit-life and loves
In painful action working, rapidly
Absorbed the physical, till they became
Unbalanced much—all angular in form,
And lean and lank, with brow and features plowed
With deeply-furrowed care—and, generally,
In their expression carrying a sort
Of mingled hardness and benignity,
Incongruous; the first from lack of kind
And genial mellowing fraternal love
From fellow-men; the latter from their great
O'erflowing sympathy for humankind.
And seeming sourness mingled much with all
Their smiles, of gladness, friendship, joy, and love,
From inward sorrow for their fellows' woes.
And strangest shadows overspread their brows
From lack of mirth, the sunshine of the soul;

Which interposing cares did much exclude.
But, through all this, a strange unearthly light,
From spiritual attributes awake
And much inspired, in all their features shone.
This with the lofty purpose there expressed
So powerfully, and with so many strong
Conflicting feelings joined, their faces gave
What, to the superficial mind, appeared
A wildness, bordering upon, if not
Already realized insanity.
For personal appearance little they
Did care: their love of beauty sought for it
Within the soul, and quite forgot the form.
And much on their appearance they were jeered;
And their expressions were in burlesque drawn
By merry, gay frivolity, which saw
Of beauty but the merely outermost.
The simple, thoughtless, half-developed souls
Knew little of the beauty infinite
Of universal love, unfolding thus
In lives of nearing manliness; that mid
Conditions difficult, through thanklessness
And cold neglect, or ridicule and sneers,
Unceasingly, with zeal worked on for them,
While spirit-bitterness and hungering
For sweetening social joys, their features plowed
In furrows so incongruous with all
The genial spiritual light they showed.

These were the prophets of that early age;
And, when in calm and meditative moods,
Through temporary breakings of the clouds
Of darkening care, they visions saw of joy
And final harmony in man's affairs;

And then began to understand that man
Survives the grave and lives in angel spheres.

These truths, altho' but dimly seen, by eyes
But partly freed from dark distorting mists,
Inspired their souls with working zeal anew.
And tho' in colors inharmonious,
And in fantastic forms they pictured forth
Their visions, drawing ridicule from those
Who saw the incongruity alone
In pictured view, they aided much for all,
By means of real spirit-life portrayed,
To quicken and unfold to some extent
The inner sense of fellow-men, who oft
Received the truth unconsciously, e'en while
The outer senses ridicule bestowed."

"Fact most encouraging!" the stranger here
Exclaimed; "in earthly life I somewhat felt,
At times, the truth, tho' comprehending not
Its import, that my fellows took the light,
Through intuition, faster than their powers
Perceptive realized its character!
This half-formed thought much cheered me in my
work.

The scenes I struggled with were like the scenes
Thou hast described. My race unbalanced much
Had grown, and all such troubles harrassed us.
Methinks the state of progress just described
As of that world in this its early age,
Mine holds to-day, or somewhat less advanced."

"Thou judgest rightly here," the bard replied;
"Thine earth hath lately passed the middle stage

Of this imperfect, youthful, civil state,
And entered on its gradual decline;
The troubles which perplex will much increase,
And other prophets of 'the better time'
Will work amid discouragements more sad;
E'en as in sorrow once they worked in mine;
But harmony and joy will come at last.

My earth, in this its early stage, began
To strive to think and reason on the works
And wondrous ways of Providence, and man's
Relations to the Infinite and Law
Divine; producing thus theology,
Or rather, I should say, its forming germ.
This, in the next-unfolding civil state,
And till the opening manhood of the race,
Strove earnestly, in curious ways, to shape
Itself into a well-completed form
Of living science and philosophy,
Divinely real, simple, natural,
Revealing well the spirit-life of man—
The real nature of its tie to God.

Its struggles in the later days against
The priestly despotisms—which sought, by means
Of dogmatisms well organized, to check
Its growth—and its success; the fabrics most
Absurd of disagreeing notions, which,
In name of faith, it formed to clothe itself;
The cunning it displayed when nestling 'neath
The care of guardian hypocrisy;
And its conceit of fancied manliness
And perfect knowledge in its youth, will seem
The strangest chapter of my race's life.

E'en in this early day it felt that God
With man communion holds; and sought,
With some success, to see the truth he gives
In primal lessons to the impulses.
But seeing only, first, almighty power
And its great fact of law, and that to these
Obedience was due, its youthful sense
Of 'high authority' supposed that meek
Unquestioning submissiveness, the grace
Belonging but to tender infancy,
Must be retained as man's religious life;
And, judging from their own resentful wrath
Toward children which were disobedient
While sense of power o'ermastered parent-love,
Men thought their God would 'punish' for revenge.
'Twas thus, in latest light before the lapse
To latest barbarism, religious minds,
Or most of them, beheld the Parent Soul:
The prophets could not cause their clearest light
To be by many of their fellows seen.
E'en by themselves 'twas only seen at times,
And then bedimmed, and hidden soon by mists.
And all the masses clung to fetich thoughts.

All these conditions favored much the schemes
Of selfishly-aspiring priests, who sought,
Where'er they could, to organize the power
To rule and make their meeker fellows serve.
Thus on religious sentiment they seized,
And o'er society religious built
Their powerful governments; professedly
To serve religious interests: to serve
What, really, was most important deemed
Of *their* religious work—constructing their

Great instruments of power; as 'civil' priests,
Called 'politicians,' did in 'civil' life.

And these grew strong; their dignitaries then
Their efforts joined with 'rulers temporal';
And thus still more the outer, lower side
Of life became predominant; and man's
Religious powers—all soul-activities—
Surrendered, darkened by the priestly sway.

Thus, from the many causes now at work,
The 'cultured' rapidly the downward course
Pursued, till, quite enervated by all
The influences so unbalancing,
The vigorous barbarous forces conquered them;
Destroyed their civil state; its governments,
Its cities, monuments of skill and mind
Refinement; squandered all their hoarded wealth;
Dispersed society, and all it prized
Destroyed; its learning blotted out, and all
Its arts except such lower ones as served
The purposes of this new barbarous power:
The ships, unmanageable by the wild
And rude barbarians, were wrecked and lost,
And only small canoes retained for use;
The telescope was lost; astronomy,
The knowledge of their planet's size and form,
And all of their young science disappeared;
Their history became traditions crude
Of changing shapes, which faded day by day:
And spiritual truths but partially
Were held, e'en in disguise: were darkened much
By symbols, vailing them from enemies;
And then the symbols meanings all were lost.

Yet not so low in social life did this
Now plunge the race as former falls had done:
Some shreds of life-experience were held,
Which served when mental vigor woke again,
And greatly helped another social rise.

And thus was man, despite his blunders, saved:
The crude but stronger power of barbarism
Broke down the customs which, established long,
Became revered, and socially enthroned,
And threatened to enervate all mankind,
And, by producing general feebleness,
To finally annihilate the race."

HUMAN LIFE;

OR,

"THE COURSE OF TIME" AS SEEN IN
THE OPEN LIGHT.

BOOK III.

ANALYSIS OF BOOK III.

The angel-bard tells of the rise of the historic civilizations; of the external of life during these periods—the social institutions, governments, civil and ecclesiastical; of the great magnitude of modern nations, cities, wars, industrial activities, credit-agencies and speculating schemes; of usury, of monopoly, including that of the land and of homes; robberies by and against recognized law; of the great wealth and extreme poverty; and hints at the higher powers' commencing struggle with the organized forces of despotism.

He tells of the unprincipled character of modern courts and "laws;" of the bribery, perjury, selfish craft, which oppression used with these instrumentalities; yet how, in spite of all, they somewhat served reform, breaking the war spirit and ecclesiastical despotism; the latter of which in its days of power filled all the skies with the glare of martyr fires, whose victims were condemned and burned on superstitious caprice, without stated "law" or rules. He tells how the ecclesiastical governments, at first, broke the older "civil" despotisms and spiritualized the sense of law, but in turn grew despotic, and, opposing human progress, had to be broken by the new "civil" power of courts and their "civil law."

He cheers the stranger's fraternal sympathies, pained at the recital of these things, telling him to stay his faith on the remembrance of God and Nature's all-perfecting law, while he relates the greater sufferings experienced in human yearnings, strifes, and social hells.

HUMAN LIFE;

OR,

"THE COURSE OF TIME" AS SEEN IN THE
OPEN LIGHT.

BOOK III.—ADVANCING YOUTH.

"At length, when ages numerous had passed,
When barbarism its leveling work had well
Performed—had crushed and scattered and destroyed
The customs so enervating the race,
And buried all the faiths that these maintained—
When vigor physical again prevailed,
Humanity began to rise once more,
And, in the strength of its advancing youth,
Commenced to build society anew,
And to unfold the germs of higher life.
In lengthened efforts to accomplish this,
It reproduced, tho' on a higher plane,
The blunders and achievements of the past;
And painful were their struggles through the sloughs
In which, from many stumbles, men had plunged;
And for a time they serious havoc made
With social joys and human happiness.

Their larger social natures organized
In crude, imperfect forms of social life,
And struggling to assert expanding powers,
Found vent again in cruel barbarous wars:
Each tribe, in blindly working sense of want

Of larger sphere of life-activity,
Aroused, and 'gainst its fellow-tribes put forth
Its waking, growing, restless energies.
They warred for plunder, first, to gain the means
To largely serve the outer life and needs.
And then, as germs of manly life enlarged
And energized still more the impulses,
Ere reason could reveal their proper work
And wisely guide their waking energies,
They fought to aid ambition's childish wish
To subjugate their fellow-tribes—to make
Extensive conquests—to unfold the powers
Of governmental institutions, which
Their sense of law and order now expressed.

At length great empires on my earth arose,
Absorbing nearly all surrounding tribes,
Or tributary subjects making them.
These served awhile to aid in strengthening
The basic powers of opening social life,
Tho' ere their outworn social forms dissolved,
They greatly hindered all activities
Of higher spiritual faculties,
And hampered all the noblest human souls.
But when the governments, with long posessed
And wielded arbitrary powers, had built
Up castes, and rioted in wealth and spoils
Until exhausted, they insensibly
Released their hold on tribes more barbarous
And vigorous, till they, in turn, combined
In nations; then their conquerors subdued;
Their old enfeebling customs broke, and in
Their stead established energizing ones.
Thus nation after nation rose, and did

Its work, and passed away; a single one
At times absorbing most of our humanity.
And then again betwixt great rival states
Divided were the social powers. Each state,
As it in huge colossal stature stood,
Unconquerable and immortal seemed.
And yet they passed away; tho' few or none
With age expired, in outbirth natural
And free of inner spirit from the form
To higher social life, but broke in strifes
With newly rising powers, and left the stage
Mid struggles desperate, and sufferings
Well shown by bloody tracks they left behind.

In these terrific wars, for magnitude
And desperate destructive energy
Far greater than thy world, with all its strifes
Of younger struggling life-activities,
Hath known, or seen in fancy's darkest dream,
With Nature's rougher forces brought at length,
In science physical, to serve and aid
The work of carnage, in one battle, oft,
Were slaughtered men enough to constitute
A mighty nation; more, by far, than all
The able-bodied men which on thine earth
The greatest nation has at once contained.

And when the higher powers of manliness
And human sympathy, awaking, came
To influence their life-activities,
Till conquerors were stopped from openly
Despoiling homes or slaughtering prisoners,
They still made all the able-bodied, slaves.
Thus helpless children and their mothers, all

Except the beautiful who woke their love,
With all the sickly, feeble, halt, and blind,
Most numerous, as they at length became
Amid conditions so unbalancing,
Were left exposed to famine's ravages,
And to the pestilence that war produced.

Through many ages thus did wars prevail,
Nor wholly ceased till full 'millennial' dawn.
They wasted, by exhausting care, and want,
The vital energies; and poisoned much
The bodies' juices by emotions soured,
While carnage poisoned all the atmosphere.
And even when the light had grown so strong
Upon the higher plains of life that souls
Which failed to see began to feel the glow
Upon their intuitions freely shed,
Reflected from the mountain summits round,
The warring spirit struggled mightily
For mastery on earth, as you shall hear
When I the Dawning Day in place describe.

And ever love fraternal's hopes were chilled:
E'en when the day-star's rays appeared above
The horizon, and reached the gladdened eyes
Of early prophets, who upon the mounts
Of spiritual life had sought the morn;
And, later, when in wondrous beauty bright
That star arose and shed its genial rays,
Reflected far around from Bethlehem's mounts,
On many lower down and by the fogs
Encompassed till their eyes could not perceive
Its character, altho' they felt its power
In quickening all their intuitions more,

And much enlarging their internal faith
In earth's 'good coming time'—e'en then such souls,
In all their moments of external thought
And conscious reasoning logical, could see
No grounds for their long-cherished faith in that
Bright 'coming day when wars should be no more.'
And even when the morning light began
To dawn, the blinding mists encircling all
Caused e'en the heralds of the coming day
At times to doubt if e'er it should arrive.

But all these early sufferings of my race,
As thou shalt see ere I my song conclude,
Were but the birth-throes of successive births
From lower into higher states of life
Of manhood-germs my earth was nourishing,
Or pains the acting vital force produced
In its successful efforts to o'ercome
Whatever tended these unfolding germs
To crush ere they could be matured and born.
These barbarous military governments
Wrought good amid the havoc they produced:
They helped to cure the ills of luxury;
They swept disorganizing customs off
From our unfolding manhood-life; and all
Men's energies executive matured
And strengthened, trained in concert to proceed
In helping to support their sense of law;
Thus fitting them when once the law of God
And Nature's life was seen, to well obey,
And yield their powers to be by it employed.

And when this work was far enough advanced,
The age of industry's supremacy

Began; and war and military power
Were made to serve, and wait upon the word
Of man's conception of his interests.
And e'en while ruled by kings, or greedy 'rings'
Of shrewd ambitious graspers after power,
The governments, ere they could go to war,
Found they at first must thoroughly convince
The people that the nation's interests
Would be subserved, or that the needs supreme
Of honor called for public sacrifice.
This, then, was our beginning of the end
Of wars; tho' after this great change it still
Was long before they wholly ceased on earth.

The military spirit, in its day
Of power, first called to action industry,
As slave, to serve its mighty chieftains' greed.
But thus it somewhat schooled men's active powers
Their higher-life achievements to commence—
The great foundations of the arts to lay;
And working habits so to cultivate
That they, at length, as nature came to be.

And industry in its uprising power,
E'en while a slave to military rule,
The military spirit lifted up
Above the barbarous forms of robbery
Which in its first activity it used.
While stimulated thus, and thus controlled,
And for its purposes well patronized
By military power, the lower arts,
Which served the physical and crude ideals,
Their lofty stature reached; tho' lacking yet
The well-unfolded spiritual grace

Of useful beauty—or the beautiful
True usefulness to man's maturing life.
Great pyramids, and other monuments
Of man's industrial activities,
Arose; and stood in towering majesty
Till they in full 'millennial' light were seen.
For many ages, in its glowing beams
And brilliant atmosphere, with interest
And curiosity men looked on those
Embodiments of crude idealisms—
The aspirations of our youthful state;
And with the greatest care were they preserved.
And traces of these works, or some of them,
Remain upon my earth until this day.

And governments which sought to base on law
Were now built up, which stood for centuries,
And down the ages shed their influence,
E'en to the opening of our Manhood Day.
And tho' they proved to be but tyrannies,
The briefest sketch of which must shock and pain
All thy fraternal sympathies, they must
Be seen if thou wouldst understand my world:
While by their powers to persecutions given,
The noblest souls, in bitterness, were forced
To cry, 'Alas! O God! how long! how long!'
Yet, notwithstanding this, they tamed men's powers
To act in concert under sense of law;
And thus, when real, natural law was seen,
Most rapidly to gain its benefits
In opening on our earth a perfect heaven.

And now, as powers of industry increased,
Great cities, spreading nearly o'er the bounds

Of human vision, rose upon my earth.
While military power did stimulate
And much promote the building up of these,
Yet they constrained the military power
To service, to protect their interests
And well defend the social life within:
This work 'twas now expected to perform
Ere any other could receive its aid.
At first, with labor vast, great walls were built,
Encircling cities round; and in the days
When science Nature's forces somewhat showed,
Great powerful forts, instead, were placed on all
Adjacent hills and all the avenues
By which the city-homes were reached. And these
With mighty engines all were armed, which threw
Great showers of leaden and of iron balls,
Some ten times weightier than the human form,
Full ten times swifter than the rushing winds,
With wondrous accuracy to the mark,
And further than a man could be perceived.
Then wars, to all aggressors, came to be
Most dangerous to property they prized.
Less frequent, therefore, wars began to grow,
And less destructive, too, of human life,
For man's defensive skill would ever lead;
Thus industry, much more protected, thrived,
And soon became the overmastering power.
Then greed of gain and pride of governing
Were forced to modify and much refine
The barbarous methods of enslaving man,
Tho' still in doing this they long prevailed:
They now by strong appeals to men's regard
For what they held as law and legal claims,
And duty to the 'powers enacting law,'

Obtained monopoly of industry's
Productive gains and means of its increase,
And made the workers tribute pay to them.

Strange were the means by which they gained
their ends,
And most incredible 'twill doubtless seem,
Because thy race hath not yet reached this stage.
And here, to make the matter clear to thee,
While sketching governmental history,
I must revert to man's first opening sense
Of morals, of relationship to God
And law, before I give the history
More fully, in its proper time and place,
Of his religious progress through the fogs:
Men's first distinctly conscious sense of law
Perceived a source of law—the Infinite—
And then their fancy painted them a huge
Almighty all-controlling man, 'a great
Supreme whose will alone was Law Divine.'
Then those who sought to rule their fellow-men,
In part inspired by these their 'moral' views,
But more, by far, in all their consciousness,
By love of power and gain, supposed they did
The will of God in governing. This thought,
Grown large, was kingly claim to rule by right
Divine, from God by special grace bestowed;
And when the people came to acquiesce,
They were but '*subjects*' of their mighty kings:
The earth and all its treasures were 'from God,'
Held by the kingly governments, for use
In serving well the 'Will Divine,' by grand
Bestowal on the monarchs' favorites;
With titles to be held at will, or else

Transferred at pleasure, and upon the terms
Which each rapacious holder chose to name.
Then, as a natural result of this,
Soon usury appeared—in later times
Called ‘interest’—receiving for the use
Of wealth or that which represented it,
A price beyond its loss in wear or waste
And cost of labor in transferring it,
Besides the full amount at last returned.
And ‘profits’ to the richer followed soon
On all exchanges of the means of life.
And riches made to work their own increase
In holders’ hands by tribute laid on toil,
Soon brought the means of life’s support within
A great commercial system, ‘neath their power,
And ‘profits’ took from whatsoe’er was sold.

While ‘profits,’ somewhat difficult to trace,
Were overlooked, the usury direct
Men’s senses saw at once was robbery:
All their religions, from the first, denounced
And put the usurer beneath the ban.
And this much checked the practice, till at length
The power of wealth, with subtle craft to aid,
Formed ‘legal’ props to help support their wrong,
In ‘laws’ professedly to limit it.
And then they put the long-detested name,
And heaped the load of odium upon
The act of taking more than ‘legal’ rates;
And called the ‘legal’ measure, ‘interest,’
A name which now was honorable deemed.
This blunted much the people’s moral sense,
Till not alone were stated ‘legal’ rates
Extended at the will of money-kings,

But all the 'laws' were freely set aside
By quibbling craft whene'er the despots willed,
Or only used to hinder those who wrought
With honest toil but lacked the 'legal' skill
Which thus evaded 'law,' from taking more
Than it decreed, lest all, both principal
And 'interest,' to 'law' were forfeited.

And then, as industry developed more,
This usury extended over all
The sources of our human need's supply.
And, not content with full control of all
The forces physical, as faith in man,
Unfolding, first began to manifest
Instinctively its energies, unschooled
In Nature's spiritual principles,
The powers of dark rapacity laid hold
Of this, and made it serve the mighty greed,
In plundering the wealth-producers more.
Not now content with gold to circulate
As representative of property,
Which, by its scarcity, restrained and put
A limit to ambitious grasping greed,
They organized colossal credit schemes,
And institutions holding all their powers;
And for themselves, by legislative acts
Denominated 'laws,' exclusive use
Of these secured. Then paper promises
They issued by the ton, to serve in place
Of gold their purposes; and, by their 'laws,'
Forced these on workers as the pay of toil,
Thus on their debts collecting 'interest.'
And such gigantic sums these promises
Oft represented that within the hand

Concealed a money-lord might hold at will
What overbalanced longest weary life
Of labor, and amid his raiment bear
Unburdened, by his fellows unperceived,
The price of scores of lives of ceaseless toil.

With such a system, 'banking,' as 'twas called,
To serve and stimulate the work of trade,
Our commerce soon became a mighty power,
And really for ages ruled my world.
It, offering chance of rapid gains and great
And sudden wealth, called forth to this and quite
Absorbed the powers of our most powerful men,
Till all my race's outer life, whate'er
Pertained to nature's first necessities'
Supply—to food and raiment, shelter, health—
The human spirit's form-foundation wants,
Became one mighty whirl of gambling strife,
In which all higher sense of manliness,
All honor larger than their 'laws' of trade
Prescribed, all aspirations of the soul's
Sublimest, most unselfish powers—its loves
And friendships, all fraternal sympathies,
The soul's divinest yearnings, most intense,
To form its conscious union with the great
Divine Paternal Soul, and well unfold
The godlike nature it inherited;
Producing thus complete society,
In which congenial souls, in sweet accord,
Might join their loving life-activities,
As free, untrammelled children of our God—
All these were forced to wait upon the claims
Of lower selfishness, now morbid made
By its exciting scenes: were all constrained

By present or prospective want of bread
To make these secondary to the work
Of building barricades, to help protect
Against the threatened raids of poverty.

Nor yet was plundering usury confined
To products of our human work and skill:
Its forces grasped the land as property,
With 'titles' by the governments bestowed—
Empowered by 'law' to hold or to transfer
Their 'legal wealth and privilege' to such
As, by their great necessity constrained,
Would pay the avaricious holders' price.
And from the poor, who could not pay at once,
They took usurious tribute, called a 'rent,'
At stated intervals unceasing paid.
And not for use alone, nor while 'twas used,
Were all these powers conferred; nor limited
To 'landlord's' life; but, unopposed, by will
He could bequeath the land to whom he pleased,
To children or to other favorites,
And e'en to generations yet unborn,
Or hold from use through generations' lives,
While thousands suffered from the want he caused;
And this while neither holder nor his heirs
Desired the 'property,' nor powers, except
To thus enable them to wrench a price
From those requiring land for present needs,
Or for the general welfare of their race.
And when producing-interests, settling round,
Gave value to locations as the fields
Of general business-life activities,
Or residences near the business scenes,
This growing value all was held to be

The property of him, or of the heirs
Or the successors of the man who gained
The 'legal' title long before it thus
Was used; not of the whole community,
Which, by developing such industry,
Had to the places greater value given.
Thus all throughout my world, in 'civil' life,
In every city, every mart of trade
And center of productive labor, all
The land was held by earth's rapacious class,
Whose selfish talent, strong, unscrupulous,
Was fostered, trained, and armed by partial 'laws.'
Thus few of those most vigilant could e'er
From poverty gain wealth, nor e'en a home
Nor business place; and all the rest were forced
To pay usurious rents which kept them poor.

The 'rent' esteemed extremely moderate
Gave fullest price of rented 'property'
To landlords in a score of years, while still
The 'property' was theirs, and generally,
In many cities, it required but half
A score: in some a fourth or even less
Bestowed the price. The valuation, then
Besides, oft doubled in that time, and not
Unfrequently within a year or two,
By competition and increasing want;
While on this rising value, as on all
The price original, such 'rent' was charged.
Thus, in our cities, choicest building lots,
Extending two-score paces to the rear,
And but a fourth as broad upon the street,
Were often sold at greater price for each
Than served for all the compensation paid

To half a score of working men for all
The labor during all the weary days
Of longest lives of bitter, ceaseless, hopeless toil.
And for the yearly 'rent' of such a spot
Of ground, all unimproved, the price was more
Than any working life could e'er obtain.
And prices vast retained all pleasant streets
As dwelling-places for the wealthy lords
Who held the business marts where wealth was
gained.

And all the working masses which above
The lowest stage of poverty remained,
Were forced to live in cramped apartments, mean,
With insufficient light and air, or space
For cleanliness and health, in narrow streets,
Where families o'er families were packed
From ground floor to the attic, many tiers,
And for such miserable lodgings pay
A third, and often half of all they earned.
And those unable skillfully to do
The work that want or luxury required,
In quantity with others to compete,
Were forced to dwell whole families within
A single room; in hovels, or in dens
The beasts would not have owned; in basements, oft,
All dark and damp and cold, and lacking air,
With fetid, noisome vapors all around,
And gather by their waning energies
As best they could, the 'rent' required for these.
And when at last their feeble powers had failed,
They had to go upon the street and starve,
Or else as paupers, scorned, to be maintained
Most miserably at the public cost,
While bearing jeering tantalizing taunts

From thoughtless fellows, but a step behind
In poverty; and having soul congealed
By charity in condescending airs
Of lordly pity, shriveling worse than scorn;
And all of this while many landlords held
Their scores of houses, several thousands some,
Each bringing yearly 'rent' of ten times more
Than what each victim had to live upon;
And all constructed from the sweat and blood
Usurious tribute drew from those who toiled.
And those who, from their inability
To gain, or too much pride to seek such help,
Were driven to 'theft,' were 'punished' by the power
Of robbers' 'laws' with dungeons, stripes, or death."

"My God!" the stranger, with emotion deep
Of pained fraternal sympathies, exclaimed;
"And did that race, so noble now, in days
Of manhood, ever pass through scenes like these?
To hear it told, e'en here in highest heavens,
The very life-streams of my being chills!
Colossal greed! earth's children of their homes
Despoiled by ruling sons! And not of homes
Alone, but places for their homes!—the land
All held as *property*! held as a means
By which the workers were enslaved, and all
The feeble, sickly, and unselfish ones,
Who lacked endurance or such power to *rob*,
Were murdered by starvation's lingering pangs,
And 'punished' barbarously for manliness!—
The right to *life* denied until a place
To live was purchased from rapacious knaves,
Who in the name of *law* thus robbed their kind!
My world, I often thought, when struggling midst

Its scenes of selfishness and strife, had reached
The lowest depths of evil, but no such
Rapacity gigantic there I saw!
Had I of any world such history
E'er learned before I knew it had attained
To happiness at last, or that it would,
My inmost soul would shrivel while I heard!
And even now I scarce can this endure!"

"Thy race," replied the bard, "in early youth,
Doth not so largely yet its powers unfold;
Nor in its stumbles fall so far, nor plunge
So deeply in the mire; nor with such strength
Put forth its floundering efforts to escape—
Its blunders and successes smaller are;
The sufferings these blunders cause are less,
And less the life-results they help to gain.
Altho' my race with sufferings severe
Through ages struggled, these had needed use,
In schooling well mankind to understand
Their natures, and their world—the perfect laws
Of life and happiness—of harmony,
The heavenly kingdom now completed there.
Nor hast thou scarcely more than well begun
To hear described the scenes of suffering
My race's blundering efforts hath produced:
If thou wouldst understand our history,
Much more, of deeper suffering, thou must hear:
To comprehend, e'en in a slight degree,
The wondrous work of well developing
And ripening an earth, and all its race,
And Nature's law by which the work is wrought,
The bitterness of greenest stages must
Be known; the purposes this bitterness

Subserved; the contradictions it appeared
To give to all the fragrant promises
Of choicest fruits of perfect love and joy,
Which human aspirations in the glow
Of spring-time blossoming, with sweetest breath
And luster of celestial light, put forth.
But if thy strength is not sufficient yet
To hear this bitterness described, go forth
And freely quaff the soul-expanding air
Of our celestial hills; and when thy faith,
Well-grounded on a knowledge of the law
And wise unfolding method of our God,
Matures till it can save fraternal love
From thus receiving too severe a wound,
If thou desirest all the rest to hear,
Return, and I will then conclude my song."

"Nay," quoth the stranger; "let me hear it now!
I see the law! My faith grows strong! 'Twas but
A transient tear impulsive sympathies
Drew forth, that for a moment dimmed my eyes!
No other knowledge can I relish now
Till all that planet's history I hear!"

"Then," said the bard, "be strong! and let thy
faith
Stretch forth its arms and grasp the principle
Of law revealed, and anchor fast to it
All thy fraternal sympathies, for they
Will surge more mightily, and need this aid!
Much greater suffering I must show to thee,
Much of the greener stages' bitterness,
Ere thou canst fully understand how this
Protects the young unfolding fruit through all

Its early perils, till its life matures,
And ripens into sweetest happiness—
The fragrance of unselfish heavenly love.

This grasping greed, while power was in its hands,
Stopped not with seizing all the land in towns,
And in the cultivated country round,
But far within the trackless wilderness,
Wherever it appeared that probably
The wants of man would force a settlement,
As well as where the workers strove to hold
A place amid the scenes of social life
Their ceaseless industry had formed for all,
It sent its strong 'legalities' to grasp
The land its minions never cared to see,
And tribute force from those who settled there.
And this not for themselves alone, to wrench
From present wants, but that, from future needs,
Their children's children might on others prey
For many generations yet to come.
And in some lands—in mine—in days of this
Great power of wealth, to make perpetual
A wealthy caste, the 'law' a landlord made
Of each 'lord's' eldest son; and drove the rest
To struggle with the other sons of toil,
While lordly brother on his 'interests'
Now rioted, but could not alienate,
Nor with the others share the principal,
Which went to make his eldest son a 'lord.'
And, while the workers scarcely when employed
Could gain their life's most needed sustenance,
The markets oft by goods their toil produced
Were overstocked, and all production checked,
And they, for lack of work, left destitute:

For all production for the interests
Of this wealth-wielding class was carried on.
And then the crops, and all the minerals,
As well as manufactured articles,
And means of transportation, by the same
Rapacious power controlled, it raised the price,
At will, of all the means of life's supply.
And when a general scarcity prevailed,
Or greed had grasped until it so appeared,
The wealthy few, thus for their use retained
Great well-filled stores of all the luxuries,
As well as life's necessities, and left
Vast numbers by starvation's pangs to die,
Or by exhaustion waste, till pestilence,
Or less alarming form of dark disease,
Took hold and kindly finished up the work.

And not alone was man, in name of 'law,'
Forbid to work upon the vacant soil
Till all the tribute claimed was paid, but land
In crowded countries, like my own, was held
In areas vast for lordly hunting-grounds,
For 'pleasure' used; and dogs, to join the chase,
And torture other animals for 'sport,'
In herds were kept, at greater cost for each
Than served for common laborer's support:
Not e'en for 'rent' could workers use these lands;
And 'penalties' severe were put upon
The starving man who dared to 'trespass' there.
And ever, through the world of social life,
Till mists dispersed and the increasing light
Of Manhood's Dawning Day grew strong and
clear,
All means of life were thus by wealth controlled.

And not in life political alone,
But in religious quite as well, were sums
Incredible to high officials given;
To some e'en princely fortunes every year,
That they in luxury and pride might dwell,
In name of one who lived and wrought for man
Without a place in which to lay his head.
And all of this while those who earned the wealth
Upon a beggar's pittance wrought and starved.

In later times, when industry had learned
Great Nature's basic laws—the physical—
And organized its forces into vast
Machinery which did the greater part
Of human work, by holding all the lands,
Wealth wielded this, and made it chiefly serve
Its greed, in gathering for the pampered drones,
While work and wages were reduced again.

And governments their nations plunged in debt
In sums incredible, and made each debt
A 'capital,' to draw from workers, e'en
From scarred defenders, 'interest' for wealth.

And, while the governments were made to serve
As tools to aid the strong in plundering,
Great Nature's wise command, 'Thou shalt not
steal,'
Was held to mean, 'Except in legal ways.'
And those who, lacking skill, could not supply
Their needs by works of industry, nor had
The larger selfish shrewdness to succeed
In gaining power to rob by 'legal' means,
Yet had such energy that they could not

Be crushed nor tamed to passiveness and meek
Submission to the banded 'legal' thieves,
Began outside of 'laws' to rob and steal;
And in all ways irregular they strove
To hold their own, and well protect themselves
Against the actual or threatened raids
Of the unsparing tyrant—poverty.
Thus 'crimes,' as these activities were called,
Appeared; and, in most unexpected ways,
Spread havoc round through all society;
And very frequent they at length became.
And then the 'crimes' were 'punished' barbarously,
By 'legal' power well organized in strong
'Tribunals,' which were 'courts of justice' named.
And while, by weak, short-sighted, public sense
Of justice, they were held as such, and e'en
By most of these—their victims—were revered,
They all were made the mighty instruments
To aid the greater, 'legal,' criminals,
And crush the small who worked against their
'rings:'

The prison-horrors, dungeons, nameless pains
By lingering tortures, scourgings, racks; and death
By burning, hangings, means too numerous
To be repeated here, were used by 'law,'
To check the constant growth and spread of 'crime.'

But then, discriminating favor told
In aid of all the 'criminals' who held
Some little wealth; for these, quite often, found
Their grasping, stimulated greed outstrip
The bounds of 'legal' privilege, and their
Resentments lead to violence; but they
Were then allowed by money to escape:

And not alone were they by bribery
Direct released (which when all other means
Were insufficient generally prevailed),
But, by the 'legal' sanction, 'fines' were made
To take the place of other 'penalties':
And these, while driving back to lowest depths
Of poverty such ones as partially
Had risen, and proving thus to all of these
A 'penalty' most terrible indeed;
While forcing all the poorer 'criminals'
To suffer court-barbarities for being poor,
Could scarcely 'penalties' at all be called
To those with means, who scarcely felt the 'fines.'

And then again, the wealthy ones, and those
Who served their turn, and favor found with them,
When they were charged with crime, 'security'
In property could give that they would meet
The charge: and this was by the 'law' and courts
Accepted, while accused went free, and oft
With money-power postponed his case at will,
Till by the 'legal' technicalities
The public sense of justice, more and more
Obscured, gave full discharge as innocent.

And those whose larger natures earnestly
Opposed the working of iniquity
By law, e'en tho' they violated none
Of 'law's' enactments, still were in its name
Oft persecuted; then all prejudice
That could be summoned to assist was made
To work with those who strove to check reform.
And when, to serve this purpose, 'legal' wrong,
By all its quibbles backed, and bribery

And perjury affording all their aid,
Could not avail to give the 'legal' power
To sentence them, then into prisons, oft,
On accusations groundless and absurd,
For want of bail were such reformers cast.
And then the courtly art of quibbling, long
Postponed their 'trials,' keeping them immured.
And calumny was used industriously,
Whene'er the persecutors needed it,
To check the rising public sympathy
And sense of justice, which release required.

For many ages, thus, the courts and 'laws'
Were formed, and used, as instruments by which
The strong and most unscrupulous oppressed
And robbed their weak, or honest, fellow-men.
And in the later ages, when the sense
Of justice grew a little rational,
And old despotic power began to wane,
These barbarous 'tribunals,' in their days
Of second childishness, were forced to lean
For their support upon hypocrisy.
Then cunning secret bribery became
Their great impelling power—the bribery
Direct, or that of proffered influence
In special work, or social powers applied
To aid in gaining place and greater wealth;
And perjury became the common means
Employed to work the courtly tyranny:
That, practiced as a fine art was, with skill,
And this, as science, studied earnestly,
With tireless efforts, by the midnight oil.

And when at times a larger, manly soul,

Who *would* oppose the wrong, a judgeship gained,
He soon lost favor with the courtly class,
Which by its arts broke down his influence,
And took the 'legal' business all from him
To one who would their purposes subserve;
Or o'er him placed a man less scrupulous,
Who, on appeal, his judgments could reverse.

And every judge, if just, was circumscribed
By arbitrary rules: the 'laws,' at best,
Were based on precedents, not principles,
And countless quibbling 'lawyers' swarmed around,
And made their practice still more barbarous.

And these were mostly honorable men
In all the other phases of their lives,
Who gladly would have given their manly powers
To manly work, instead of serving thus
Injustice for the means of livelihood;
But overpowering sense of need prevailed,
And so they delved in these rich 'legal' sloughs.
And many hundred tomes of 'legal' trash
Were needed by each 'lawyer' for his use.
And, then, successfully to practice 'law,'
His time was so required to study these,
And what related to his 'legal' work,
That little higher knowledge could he gain.

These courts, so destitute of real law,
And in its name supporting despotism,
The people's faith and reverence received,
And long retained. Nor will this seem so strange
When thou shalt see what had preceded them.
A power less selfish, harsh, tyrannical,

And earnest, persevering, vigilant,
Than greed unscrupulous well organized,
With sense of law thus backing up its work,
Could not have made the military power
Withhold its sword at industry's command;
Nor brought religious bigotry and wild
Fanaticism to bow to human needs,
And wait upon man's real interests.

In this new opening cycle of my earth,
When, with the newly-rising civil state,
The sense of man's relationship to God,
The Infinite of Life and Law, revived,
Men strove with greater vigor to perceive
What this relation was—what it involved;
And what was law, and how to organize
Society and build a social state.
And seeing first the fact of mighty power
Controlling, ever, all throughout their world,
While lower impulses, executive,
Were most developed, and the higher powers
Of spiritual life-activity—
The deeper intuitions of the soul—
Had not succeeded yet in marrying
With intellect, as reason fully formed,
And showing real law's great principles,
They in their institutions organized
In great excess these rougher energies.
Men's civil states, like every side of life,
From stages low and crude conceptions grew:
Their governments began as tribal forms
When patriarchal systems were outgrown;
And then, 'neath mighty chiefs, to despotisms
They grew; the despots grew to kings—

The chief embodiments of courtly power.
And legislatures followed, then, to check
Extreme abuses of the kingly rule;
And juries, later, in the lesser courts,
To serve in them a purpose similar.
The legislatures then enacted 'laws;'
And juries somewhat shielded citizens,
Save as cajolery, timidity,
Or bribery made them the despots serve.
And sometimes, as the intuitions woke,
In their unfolding-efforts, higher sense
Of liberty, some governments gave forth,
In brilliant hues, the flowering prophesy
Of manhood's true republic on our earth.
But soon these aspiration-blossoms fell,
And through the spring-time left the forming fruits
Expanding, and with bitter despotisms
Protecting well the life that wrought within.
The fruits continued ever to adjust
To true positions all their elements,
And more develop their unfolding life,
By working power of this their bitterness.
And then, progressing toward maturity,
They more prepared for nature's ripening work:
While power to *rule* was uppermost in thought,
Some governments protected art, and much
Developed it; some much matured the sense
Of law—of its divine supremacy;
Some helped philosophy's unfolding germ;
Some favored intuition's opening work—
Antagonizing powers that strove against
Its efforts with the intellect to join,
And, in the well-united counterparts,
With well-completed reason crown the soul.

Some governments through many centuries
Maintained their sway. And, tho' they strove against
All other work of man's enlarging life,
They helped conserve a measure of its gains,
And left the work to their successor's charge.
And soon, when growing out of barbarism,
They disavowed the right to war for gain:
The rising sense of law, and duty owed
To principles of justice, caused them now
To seek some cause, or some pretense, that seemed
To justify the strife; and then to cease
To slaughter prisoners; and finally
No more to make them slaves, but to exchange
Each with the enemy; and then to join
In forming common rules by which they all
Were bound in honor even while they warred;
And then to signalize, and truces make
While they conferred on terms of settlement;
And finally the neighboring nations learned
To interfere between belligerents,
And dictate to them both the terms of peace.
And differing nations then began to strive
To amicably settle differences,
And oft succeeded, and at last agreed
To arbitrate their great conflicting claims,
And make industrial implements of swords.
Such was the order of progressive life
Of government; but the unfolding work
Was long; and oft the prospect very dark;
And prophets of the final better day,
When in the valleys of our earth's affairs,
And looking closely at the nearer scenes,
Felt all their loves and aspirations chill,
And eye of faith grow dim, and hope congeal.

And thus, for centuries, when nothing else
Could have subdued the harsher barbarisms,
The now refined and subtle barbarous power
Of courts and legislative 'law'—men's crude
Embodied sense of justice—worked for this.
They substituted craft of wealth—the skill
To manage and preserve the means of life—
For that which these destroyed to gain its ends.
And schooling thus men's powers executive
To work in order under sense of law,
They well prepared them all, when men at length
True law beheld, to work with great effect
In organizing on their earth a heaven.

This courtly system, even tho' by greed
Unscrupulous its powers were chiefly used,
Much hampered tyranny because of rules
Upon it forced, where growing sense of right
Expressed itself mid 'legal' trickery.
These 'laws,' altho' not Nature's principles,
Or but their fragments, bent, distorted, warped
To heart and soul and spirit racking wrongs,
An orderly procedure soon enthroned
O'er wild caprice; and then they often served
The prosecuted for defense, at times
In spite of all the courtly craft and arts;
And, even when the 'guilt' was evident,
They checked outworn and barbarous 'penalties.'
Thus, in their lowest rudest state, the courts
In measure checked the grosser barbarisms;
But human reverence they chiefly gained
By conquering old ecclesiastic power.
In early times, ere courts, or priestly rule
Had gained the 'legal' sway, the potentate—

Or populace, in crude democracies—
At will, as moved by impulses and whims,
Could sacrifice the liberty or life,
Or property of any one accused,
And on the spot decide his acts were crimes.
'Twas in such times ecclesiasticism,
To teach a reverence for dignities,
Took hold and backed the 'civil' in its work,
Till, growing strong, it took supreme command.
Then, tho' it helped to strengthen sense of law,
Yet, when its influence was uppermost,
The 'law' was only harsh despotic will
Used by caprice according to the view
Of such interpreter of 'God's commands;'
And only kind hypocrisy could help
The hapless victims of this mighty power.

For ages then all human industry
In its activities was paralyzed,
And governmental power was undefined;
The only checks on tyrannies were wild
Assassinations or the overthrow
Of old by newly-rising faction's power,
Or hampering fetters which in turn were put
By state on neighboring state, or partially
Imposed on each by church and civil power,
As each, by turn, the mastery obtained,
Yet feared the other might o'ercome again.

These governments ecclesiastical
Were in their days great powers; and curious
The history of them will seem to thee.
At first, and long, they served successfully
To elevate the spiritual powers—

To wake and somewhat free them from the weight
Of such authority as tyrant states
In 'civil' politicians' 'law' imposed:
Tho' they themselves were but political
In their impelling powers executive
And all the conscious work that built their forms,
And used them now to serve ambition's aim,
They still received some measure of the light
From intuitions partially inspired
By that religious life they strove to rule.
They therefore very often better wrought
Than ruling dignitaries wished or knew.

As governments political—in man's
First crude attempts to form a social state
Embodying his opening sense of law
In its relations to the social life—
Called those to chief control in whom the powers
Executive were uppermost, and thus,
In their unbalanced life-activity,
Were by ambition's selfish stage impelled
Far more than by the patriotism that moved
The masses, who so blindly aided them
Through right and wrong, from love of native land,
So when the opening spiritual powers,
In crude, impulsive efforts of their youth,
Constructed social spiritual states,
The same ambitious class obtained the sway.
These felt religious life-activity
Enough to make them seek this field of work
While still their sense of love of outer power
O'er spiritual sense and loves prevailed;
And, called by tempting chances to the front,
These took control, and organized the powers

To suit their nature's aims. Throughout the earth,
Then, their ecclesiasticisms they formed—
Politico-religious governments—
Which, tho' so strangely, did for us their work:
They gave religio-politicians power
O'er all to rule; to make religious life
Give conscious service only to the form
Or institution. This at first in part
Protection gave; but as it strong became
It greatly circumscribed the spirit's powers,
Till ripening religious energy
Could burst outworn and hampering dogma-clogs,
And rise to higher spiritual life
In forms befitting nature's present needs.

'Twas necessary in the social work
Of man's religious nature, as in that
Political, and in the private life
Of every individual, that law
Should first be known as ever governing
And serving well our nature's basic needs;
Altho' in learning this the higher wants
Are unobserved, or very dimly seen:
A race, that it at last may well unfold
Its spiritual-manhood life, must have,
Awhile, its higher needs obscured, as must
Each infant man through childhood's state
Have all the sense of spiritual want
Quite veiled by physical, foundation needs.
In child and race, the failure to perceive
With clearness nature's laws, produces falls,
And much of pain, but 'stumbles teach the laws
To instinct faster than the consciousness
Their meaning or their use can comprehend.

When men's awaking spiritual sense
Began to see that they to Law Divine,
As well as to their earth and fellow-men,
An intimate relation held, they sought
To find the law and let it serve to join
In truer concert their religious powers.
And when this aspiration-sense became
A powerful impulse of our human souls,
The politicians of religious life
Consolidated priestly governments.

This priestcraft when new born but feebly wrought
In its new field of life. With tottering step
At first, and stumblings oft, it learned to lean
On kind hypocrisy's supporting arm:
The governments political had now
Begun to feel their powers despotic shake
Before the rising spiritual powers;
And jealous thus became of whatsoe'er,
E'en to the least extent, a rival seemed,
And more especially if they perceived
'Twas moved by man's awaking higher life;
For now the people, partially inspired
By sense of want of larger liberty
(A sense that worked within them undiscerned
While they in outer thought the old sustained),
Involuntarily opposed them much,
And gave the rising power unconscious aid,
Awaking tyrants' fear; yet, restless, galled
By weighty fetters, still they dreaded change
In whatsoe'er as government appeared,
Lest it should prove a greater tyranny.
Thus while religio-politicians learned
To work with care and cunning skill, they yet

Quite often under persecution fell.
And as their lives were sacrificed, e'en those
Who needed most their aid, by prejudice
Excited, nerved the hand that struck them down.
But, finally, their meekness quieted
Their foes. And soon the people's sympathies
In waking action, pained by sense of wrong,
Idealized and much revered all these,
And honored all their work. And thus the blood
Of churchly martyrs proved the church's seed,
In soil which for it now was well prepared.
And then the new ecclesiastic powers
Quite rapidly their rising structures reared:
With gentle arts of cunning, crafty skill,
They managed, now, to quiet all the fears
Of all the powerful rulers temporal;
And finally, convincing them that they
But strove a spiritual kingdom thus
To build, to help prepare the soul for heaven,
Secured their acquiescence and their aid,
By showing this would make men docile here.
For ages, then, they wrought with much effect
To spiritualize the sense of law,
And thus they helped to quicken freedom-germs.
And, even while beneath their fostering care
Enslaving superstitions grew and thrived,
From grosser despotisms they helped to free:
They rapidly transferred men's reverence
From earthly powers and laws to those they deemed
Of heavenly origin; and thus began
To break and set aside the rules of caste.

And then, tho' in the dark surrounding mists
Of human ignorance, the higher truths

Of spiritual life were but in part
And dimly seen, and in distorted shapes,
It was the sense of these ideal truths,
And duty to the 'moral' rules implied,
That all these governments relied upon
For their support, and thus must work for these.
And this they did in many ways besides
What I have told; tho' to the partial view
'Twill doubtless seem, while I their haughty, dark,
Despotic acts of cruel tyranny relate,
That good was by their 'evil' overborne.

And some of these ecclesiasticisms,
And one especially, in later times,
The most colossal one my world produced,
Which held a place on earth, and much of power
O'er human nature, till the dawning light
Of Manhood's judgment day became distinct,
In its first opening life-activities,
And through its gradual decline, as well
As in its powerful prime, quite often made
The kings the subjects o'er which subjects held
Authority; and slaves its potentates
Could be, while masters in religious life
Must yield them most devout obedience:
All 'earthly' rank, of titles, names, and blood,
Were quite ignored by this great government:
It made devotion to its cause and work,
With talent serving well its interests,
The only means by which official place
And influence within the church were gained.
When in the feebleness of age, again,
As in its youth with opening powers repressed,
'Twas forced to seek from kind hypocrisy

And 'earthly governments' protecting care,
To shield it from the persecuting hands
Of priestly children—rising churches new—
In darkest days of its adversity,
It always this maintained as Law Divine.

And this ecclesiasticism became
A great all-conquering power, whose builders, moved
By great ambition—mightily enlarged,
Beyond what all the lower faculties
Before the spiritual powers had birth
Could have produced—built up a hierarchy
Whose head their 'God's vicegerent' was declared.
Then in the name of God it took complete
Control of 'earthly' governments; and made
The 'rulers temporal' obey its word:
Its councils now declared the 'moral law,'
And 'duties' of mankind; and what were 'God's
Commands' to men; and what ideals were divine;
And what was 'wickedness' or 'sin;' and claimed
To wield, commissioned from on high, the power
For 'sin's remission,' or its 'punishment.'
The greatest 'virtue,' now, was held to be
Obedience to its commands; and 'sin
Most deadly,' disobedience was deemed.
It claimed to be the only source of Light
Divine from God to man—the source that gave
Infallibly his 'Word of Life' to all
Who passively received its mystic creeds.
Such, then, were churchly claims; at first conceived
By childhood's spirit powers, and then preserved
By priestly politicians of the church
From crude 'religions' of the former days,
And slightly modified to serve their use.

The dogmas, so absurd and curious,
Which I in place will more explain to thee,
Proclaimed that 'God in endless misery
Would plunge each wayward, disobedient child.'
And that all hopes of human happiness
Depended on the church's aid, at least
For those who had its teachings heard.

For ages, then, mankind, in passive awe,
Revered the 'sacred majesty and power
Of God, embodied in his "holy church."'
And whensoe'er the larger, manly souls,
From larger intuitions more inspired,
In part rebelled against the despotism
That thus forbade them to receive and use
The larger truths that dawned upon their minds,
Then persecution-fires were used, to save
The 'straying souls' and those they might 'mislead.'
And he who could not be 'reclaimed,' nor yet
At once laid hold of by the church's power,
Was 'excommunicated'—or cast out
From its embrace—and outlawed, and 'accursed,'
And 'doomed' for time and for eternity
In name of God; and every 'faithful' soul
Required to treat him as an enemy
Of God, of truth, and of his fellow-men.
And then for any in the least to give
To him protecting aid in any way,
E'en crumbs of food to check starvation's pangs,
Or water to assuage his burning thirst,
Was made a 'mortal sin,' subjecting such
Offender to the 'penalties divine'
Unless through 'penance' most extreme 'forgiven.'
Nor could 'forgiveness' e'er be gained until

Confessions to the priests were fully made;
And not a 'sin' could any one conceal
But 'sufferings eternal' must ensue
If willfully the 'sinner,' while on earth,
Refused the full confession they required.

These excommunication sentences
'Gainst those by larger inspirations moved
Were named the 'bulls ecclesiastical';
And furious, with fiery zeal impelled,
They issued from the hierarchal head
To overwhelm, with all the mighty weight
Of superstition-fear and wielded power,
The man or woman who the church opposed.

And mighty kings by them were prostrate laid
Whene'er they dared withstand the priestly sway.
And thus through many centuries the great
Ecclesiasticism o'ermastered all;
The powers political were forced to bow,
The 'rulers temporal' were vassals made,
Who leaned upon its arm, and took their 'law'
And 'moral code' from its supreme commands.
And then, most faithfully, in misty sense
Of spiritual principles in law
(*Which only to its letter sanction give*),
And struggling hard with such intelligence
Their import to perceive, they served the church
In its great efforts for 'endangered souls';
And rulers each with all the others vied
In giving fealty and supporting aid,
And doing whatsoe'r they thought would please,
And well sustain the power and majesty
Of 'God's commissioned representative.'

And while the spiritual faculties,
Thus blindly working, led the governments,
Grim persecution, in gigantic might,
Strode o'er the earth, and lit the martyr-fires;
And victims by the thousand, all around.
Were slaughtered, and our lovely Mother Earth
Was forced to drink her noblest children's blood.
And then each larger soul, who more of truth
Beheld than churchly dogmas offered man,
If he would shun the tortured martyr's fate
Was forced to hide his light from all around,
Or very faintly show it, if at all,
And much disguised, and at his peril *then*.
And young unfolding spiritual life
Leaned on hypocrisy's supporting arm.

'Tribunals' then were powers most absolute,
Not only over open acts of life
But over thought; nor over thought alone
When uttered voluntarily, but armed
With power to force its utterance by racks,
And tortures numerous and most extreme,
If once suspicion breathed of 'heresy'
As by the victims held; and then to use
Confessions thus obtained as proof of 'guilt;'
And all the fuller 'penalties' inflict
Upon such 'proof' alone, e'en tho' 'twas false:
And oft the tortured, overcome by pain
Extreme, were forced to seek a kinder death
By thus confessing falsely this 'offense.'

And those most fired with superstition-zeal—
The most unbalanced of religious minds,
With reverence and conscientiousness

And intuitions of the selfhood large,
And blindly acting in their ignorance;
Urged on by lower powers executive
And selfish, disproportionate, while all
The impulses of kind fraternal love
Were small, inactive, and forbid to act
In favor of the 'heretic,' with all
The selfish loves (in their unbalanced state
So savage in their best activities)—
Now stimulated by desire to please
A God supposed to hate all 'heresies;'
With expectation of 'reward in heaven'
Proportionate to their untiring zeal
In 'punishing' whome'er the church opposed;
Such were the men who, in these early days,
Were wielding such tribunals' dreadful power.
And oft decaying kings, from fawning zeal,
Outdid the politicians of the church.

And at the zealots' will these powers were used;
The judges for their acts were only held
Accountable to such a God and his
'Vicegerent-representative;' for then
The church the public conscience wholly swayed;
And it commended whatsoe'er was done
By cunning zeal for its authority:
No formulated rules were then declared
To which the judges were in duty bound,
That thus the one accused might estimate
His chances for acquittal, or prepare
A good defense, e'en tho' quite innocent.

And thus for ages persecution raged,
Conducted by such instruments as these.

And 'heretics,' by tortures manifold,
Too terrible to name, were put to death.
And by these tortures many e'en were wrenched
From kind hypocrisy's supporting arm.
And human hopes grew faint; and energy
Declined; and all philosophy, all thought
And learning, tho' much progress they had made:
The civil state to barbarism well nigh
Receded while the dreadful work went on.

Hold! younger brother, newborn of the heavens,
Be calm! I well perceive this history
Doth greatly pain all thy fraternal loves!
But keep in mind the thought that law divine
Is gradual unfolding—finding truth
Mid errors, first accepted, then outgrown—
By blundering footsteps learning how to walk;
Through jarring discords finding harmony;
And happiness, with all its laws, through pain.
What tho' man's footsteps slipped and lost their
hold

On life's foundations—earthly interests—
When looking upward with intense desire
To see its grander spiritual dome!
What tho' this long was seen distorted much
By fogs, ere vision clear beheld it well!
What tho' he deeply plunged in earthly pits
In his first efforts to explore the skies!
What tho' he suffered much in primal hells
Ere he secured his perfect heaven on earth!
'Tis only thus foundation-laws are learned!
'Tis only thus clear-sightedness is gained!
'Tis only thus he learns to close the pits!
'Tis only thus that heaven is ever reached!

Not fruitless were man's efforts to unite
His new unfolding spirit-consciousness
In conscious union with the Infinite—
The conscious soul of all the universe—
As man's unconscious physical was joined
With all the universe of force and forms:
His efforts for religion—to perceive
And well adjust his second tie to God—
When most they blundered, never proved in vain:
E'en superstition wrought some good for man:
It helped to tame his great rapacity,
By Sabbaths, 'sacred days,' festivities,
And costly rites maintained in reverence
Supreme, against all selfish interests;
And, mid the persecutions it produced,
It broke the older, ruder despotisms,
But cherished carefully the inner germs
Of spiritual life their forms contained:
While human energies executive,
In man's terrific struggles through the sloughs,
Would have destroyed all these, as burdensome,
Religious reverence preserved them all:
While with its right hand, armed, it ever fought
Against the larger inspirations new,
Its left clasped fondly to its heart the old,
Tho' seeing little of their inner sense:
In reverence for fancied 'sacred books'—
Religious inspirations of the past—
It cherished well the ancient languages
In which they first were written for the world:
Through many ages after these were dead,
And otherwise unused, and would have been
Forgotten utterly, it held them fast;
And thus its piety preserved the germs

Of art and science in those verbal forms,
Till they, at length, could be matured and born.

Then man's evolving sense of law outgrew
Its old ecclesiastic form of thought,
Which, now outworn, began to be a clog,
And governments political commenced
To rise again and reconstruct their forms
To serve their new enlarging manhood life;
And while, with kindly filial tenderness,
They carefully assisted to embalm
The old dead dogma-pets which had so long
Been fondly cherished, and the solace proved
Of 'spiritual,' parent government,
They left them then, and turned to other work.
Then old ecclesiastic power declined;
And tho' it still formed other governments,
Which partial influence awhile maintained,
They reached no vigorous maturity.
And soon man learned that he on earth required
A base for human life-activities,
And governments political again
Began to take the lead in life's affairs.

And then the great controlling sense of law,
More spiritualized and rational,
And feeling tho' not seeing principles,
Required that all their 'laws' should be defined
And published, that they might be understood.
And all 'tribunals' now were bound by rules,
Which often greatly served the one accused.
And proof of 'guilt' began to be required
Before a 'penalty' could be imposed.
And soon the principle declared itself,

That 'laws' 'offenses' ever must precede;
And gradually many other checks
Were put on courts and arbitrary power.

And now, with industry and 'earthly gain'
Quite uppermost in man's regard, and all
Their powerful forces organized and used
To heap up riches and monopolize,
This motive grew so strong that it prevailed
And human faculties its servants made:
The courtly power, by selfishness controlled,
Grew quite indifferent to all besides
Assisting this and checking what opposed.
But then its cumbersome machinery,
And 'legal' rules and barbarous precedents
And courtly quibbles multitudinous,
Perverting, thwarting, or delaying 'law,'
Made 'legal' strifes immense expensiveness
Confine them mostly to the interests
Which held the power to use the heavy bribes.
Thus, while they robbed the people much by 'law,'
And starved full many weak unselfish ones,
Life's field was opened wider for the work
Of man's enlarging higher faculties.

And greater opportunity was given
For all who needed guardian aid, to gain
Protection and defense, and some success,
From ever-ready kind hypocrisy.
Reformers, all the prophets of my race,
Tho' trammelled much, grew stronger day by day.
And intuition, more and more inspired,
Succeeded more in joining with the powers
Of logic—outer thought—developing

More fully life's divine maturing germ
Of perfect reason, manhood's proper guide.

Thus while the power of wealth, in waking sense
Of mighty value in the earthly life
And interests, broke down the priestly power
When priestly power its needed work had done,
As ever onward toward the higher life
Of manliness the race advanced, this found,
In turn, its own controlling power decline;
Till, in the later days, the governments
And courts, remodeled for the use of greed,
With all their 'law,' assisted by the work
Of old dogmatic prejudice and all
The church's 'moral' notions, which retained
The outer, conscious, thought-formed sense of right,
Could not so far prevail o'er higher sense
Of real law, intuitively felt,
But that its further efforts much required
Hypocrisy's supporting, kindly aid.

And, as 'twas found that old hypocrisy
To its kind mission would be ever true,
And with the utmost impartiality
Would aid the weak of every class and side,
And therefore served the young and growing sense
Of human rights as well, wealth found itself
Compelled to largely draw from hoarded stores
To use for bribery, till this its chief
Dependence, by the great expensiveness
Of competition-work, was paralyzed,
And liberty's new forces thus obtained
New victories o'er the weakened tyranny.
Thus, daily, manly powers the stronger grew;

And tyranny's own efforts aided this:
Monopoly, with its unbounded greed,
By causing want, forced human energies—
Which greedy folly first had caused to flag—
To still exert themselves for human weal,
Till wise intelligence could take control,
And ripening reason cure the indolence
That industry's enslavement first produced.
And while monopoly was still enthroned,
Its overreaching work, by sufferings
It caused among the masses, brought about
Great revolutions, which through bloody strifes
Much weakened its rapacious cruel power.

And when the people, sorely tried and taught
By want, had come to know the worth of wealth,
And squandered it no more in vain display
Nor any dissipation or excess,
But used it wisely, with economy,
To serve the welfare of all human kind,
Monopoly, with mission then fulfilled,
By stronger powers compelled, resigned to them
The stores its selfish energies had saved;
And despotism, unproped by wealth, gave way.

Thus, briefly, have I sketched the outermost
Of young humanity's unfolding life,
As in his institutions 'twas expressed.
In further tracing human history,
Much more of this I shall to thee reveal.
I now will show thee more how inner powers
With outer, social institutions wrought,
And strove against repressions they produced:

How grandly, mid the mists of ignorance,
Men's aspirations struggled with the clogs
Of dying systems of authority,
And loosened all the bands that held them down.
And how through ages all the rays of light
That reached their feeble eyes were dim,
And so refracted by dogmatic mists
That all their views of morals, justice, truth,
Of God, 'creation,' of the universe,
And of themselves, their natures, needs, their rights,
Relations, duties, loves, and 'purity,'
Were so distorted that their energies
Against their truest friends and truest wants,
And 'gainst their souls' enlarging manly powers,
Were oftenest turned in struggles most severe:
Yet how, in spite of all, they still progressed
Toward freedom and the well-perfected life.

This will the strangest chapter be of all
My race's wondrous earthly history.
And saddest too, in closely viewing some
Of its conditions; but 'twill only show
The lower depths from which the final rise
To well-unfolded manliness commenced.
Come, then! expand thy faith! and nerve thyself
In full remembrance of the power supreme
Of God and Nature's all-perfecting law,
That turns all hells to heavens, that thou unmoved
May listen while I sketch the history
Of human yearnings, strifes, and social hells!"

THE JOURNAL OF THE

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HUMAN LIFE;

OR,

"THE COURSE OF TIME" AS SEEN IN
THE OPEN LIGHT.

BOOK IV.

ANALYSIS OF BOOK IV.

The angel-bard describes the awakening of spiritual ideals and activities in the later civilizations: the development of the sense of morals; its efforts and blunders; how despotic authority seized and used this; the repression of man's noblest attributes by childish fancies retained beyond their time and enforced by institutions; early ideals of piety, virtue, and "purity," and yearnings for these graces; how the aspirations, wielded by governments, warred against the best manifestations of their own enlarging life; how the prophets were persecuted, and their work impeded; how caste was developed in "morals;" the origin of envy; the parentage, birth, and work of scandal; how suspiciousness came to prevail over genial faith, till natural friends were repelled from each other, and selfishness was excited to a madness that opposed fraternal love; how jealousy was produced; its parentage, character, and work; and how the efforts to cure these evils increased them.

He tells of the "degradation" of womanhood; the dishonoring of love and motherhood; the destroying of unborn children; of "outcast women;" of prostitution; its causes, and its consequences; and of the struggles of the polygamic and monogamic tendencies of the race.

He then shows lights in the social hells; even in their darkest recesses;—gives an example in one "outcast" sister's earthly life and death, and her angel-labors for earthly suffering sisters; points her out amid a glorious band of her angel co-laborers in this work—once earth's "outcasts."

He then invites the stranger's attention to a brief description of Manhood's rising day-star and breaking dawn.

HUMAN LIFE;

OR,

“THE COURSE OF TIME” AS SEEN IN THE
OPEN LIGHT.

BOOK IV.—HUMAN YEARNINGS, STRIFES, AND SOCIAL
HELLS.

“When men’s unfolding spirit-faculties
Began to manifest their newborn powers
In yearnings for the clearer light that shows
The spiritual principles—the laws
That work throughout the mighty universe—
They soon perceived a great intelligent
And ever-active formatory power
At work within themselves and all around.
And then their childhood-senses sought to scan
Its character, and its relationship
To man, to earth, to all;—and spirit sense,
From first faint glimpses of the laws divine,
Supposed them special edicts of ‘the great
Controlling will.’ And, when men’s higher powers
Sufficiently unfolded, soon they formed
Ideals, crude as their mentalities—
Ideals of a great creating ‘Lord,’
And methods used to work his ‘sovereign will:’
Their soul-perceptions, feeble, immature,
And in an atmosphere as yet uncleared
By warm fraternal love, beheld our God
As but a mighty autocrat, who ruled

For selfish glory, not his creatures' good;
Requiring man to worship and obey
Implicitly, or feel 'his vengeful ire.'
And when their opening spirit senses saw
In misty outline, immortality,
They looked for 'God's awards' beyond the grave.

In man's great yearning efforts to perceive
His true relation to the great Supreme,
Absurd misshapened notions rose, for thick
Dogmatic mists, surrounding, yielded strange
Distorted views of partial truths beheld.
Thus wild, fantastic fancies he conceived
Of duty, worship, 'holiness,' and 'sin;'
And long maintained them as the truth divine,
And taught them to his children as from God.

These childish fancies of our youthful race—
By strong ecclesiastic governments
Conserved to aid their ruling priestly caste,
Elaborated for their purposes—
Became great systems of 'theology,'
As these crude germs of thought concerning God
And man improperly were called. These long
Controlled the general religious mind,
Obstructing truer knowledge of our God.
That fancies such as these could have been held
Will seem well-nigh incredible to thee
When I, in place, their characters describe.
Yet they expressed the aspiration state
Of opening spirit-powers which gave them birth.
'Twas nature's plan that lower impulses—
The love of gain and of authority—
Should chiefly sway the life-activities,

Subordinating germs of higher powers,
Till human nature more mature became.

'Twas not the *fancies*, e'en the wildest formed
Mid dim perceptions in the misty light,
From which the strifes and sufferings chiefly came:
The grandest aspirations of the soul
Produced the blunders which resulted thus:
'Twas from distorted view of moral law,
And struggling efforts to obey, that man
Ascended hights from which he thus received
His sorest bruises from his saddest falls.

Man, seeing first that all-controlling power
Is wielded by our God, and forming all
Ideals from his human-childhood state,
Held duty—all of virtue—but to be
Submission to 'the mighty ruling will.'
Thus his expanding spiritual loves,
Uniting with the basic energies,
Became resentments toward what seemed as wrong,
With strong desire to rule his fellow-men,
And punish all who 'disobeyed his God.'

And even till our opening Manhood's Day,
And when the dawning light had partly cleared
The fog away, and man's full right to think
Was recognized, the right to freely act,
And make his moral stumbles, learning thus,
Each for himself, his nature's moral law—
Well-balanced human life activity—
Was to the individual denied;
And 'moral rules' and 'duty' were declared
By such authority's established power.

And when the higher power of opening thought
Had forced a sense of its superior skill
In leading man, the crude dogmatic sense
Of morals made it longer serve, and made
The public conscience bow to priestly claims;
And public sentiment became the chief
Support of dogmatism's declining power;
And waning, weakening priest-authority
Leaned on hypocrisy's supporting arm,
And by display of meekness favor gained.
But in its rising power, and in its prime,
And through the ages when it fully ruled,
Authority dogmatic, with its tools
Of institutions, 'punished' in the name
Of God the souls with larger truths inspired:
With civil powers then serving in the work,
Obeying all its promptings, or with its
Ecclesiastic instruments direct,
Inflicting tortures, rackings, burnings, death,
And all the nameless cruelties which art
And morbid pious zeal could e'er devise.
And when its power to 'punish' thus, declined,
By calling public prejudice to aid,
It slaughtered reputations, outlawed all
Offenders, tore from fellows' sympathy,
From social recognition and respect.
And thus, through many ages, every soul
That, in the higher inspiration's light,
More clearly God and truth and duty saw,
Was sacrificed by blundering moral sense
Of blinded stumblers filled with 'zeal for God.'

At first men, seeing God as selfish power
Exacting strict obedience from all,

Supposed the strong and selfish of their race—
With great executive abilities—
To be his favorites, to whom he gave
Authority to govern in his name;
While human duty was obedience
To all the rulers' mandates, and to serve
The institutions which upheld their power.
And when they found their loves' enlarging life
Impelling them to disobey 'the laws,'
As taught by priestly rulers, thus opposed,
They came to hold these feelings as 'depraved,
At enmity with God and holiness.'
And then to mortify the 'carnal loves'
Was 'virtue,' and to live a natural life
Was 'vicious,' 'wicked,' 'sin against high Heaven.'
And intellect and thought were deemed 'depraved'
For doubting all the claimed divinity
Of these commands, and questioning at times
The notions which were taught as sacred faiths.

And then, religious thought revolving round
These priestly interests, and reason used
But to elaborate and help support
The priestly teachings, finally on earth
Arose those incoherent and absurd
Conflicting jumbles of but dimly seen,
Distorted, unrelated partial truths
All mixed with error, called religious creeds.

And these, adopted once, were sacred held,
As 'revelation's' true epitomes,
And during many ages ruled my world.
Then 'unbelief' was held the greatest 'sin,'
A 'sin' which God would smite with 'vengeance dire'

Unless repentance gained his 'pardoning grace.'
And when 'twas seen that man survived the grave,
'Twas held that 'vengeance' followed 'sinners' there.
But man's benevolence, thus blinded, saw
Forgiveness for 'repentant erring ones.'
This notion, priest-revised, soon came to be
That God forgave but while in 'mortal life:'
That if his grace was not obtained on earth,
He gave the soul to endless, hopeless woe.

Believing thus, the soul's fraternal loves,
In manifesting their enlarging life,
Could but enkindle fiercer fiery zeal
To persecute with more unsparing hand,
That torturing bodies might 'reclaim the strayed,'
And save the 'souls exposed to wrath divine;'
Or if not theirs, then souls by them 'misled.'
And, as the human heart was deemed 'depraved,'
The 'truest piety and work for God'
Was conquering and making it anew.

Our God was seen as fickle, changeable,
With smiling favor beaming, or with rage
Devouring objects of his mighty 'wrath.'
In these first efforts to unite men's souls
In conscious union with the parent soul,
And learn what the divine relation is,
My race's opening fancies long beheld
The earth and man as 'creatures made by God,'
From nothing formed, his pleasure but to serve;
Saw man a 'rebel,' and our earth as well
As man involved in dreadful 'curse of sin';
Saw thorns and thistles, poisonous fruits and herbs,
And reptiles venomous, and beasts of prey,

And foul miasma spreading o'er the land,
And earthquakes, tempests, plague and pestilence,
And death and suffering, as the 'curse' applied.
They saw the providence as special care
And watchfulness o'er earth and human lives,
Bestowing favor-smiles or 'punishment,'
As sovereign grace or 'fiery anger' chose.
They saw our God as vain, by flattery pleased,
And, like themselves, as jealous of a slight;
Whose favor only meek obedience gained;
And that the service most acceptable
To him was aiding to destroy 'his foes,'
And all who 'gainst his 'gospel truth' rebelled.
They saw all good desirable, of earth
Or heaven, as by his special favor given
To those who executed well the will
Divine; while 'rebels' had no rights which God
Or his accepted favorites should respect.

Round such ideals of the great Divine,
Of nature, human duties, life, and loves,
Men's faith and souls' emotions now revolved.
Thus sense of worth became but vain conceit,
And piety a bowing to the 'throne'
In sense of favor, with religious pride
In haughty scorn of those their God disowned.

'Twas these ideals, strongly organized
In governments ecclesiastical
And civil, which produced our chiefest woes:
The rude impulsive powers of selfishness,
With greater vigor energized by new
Awaking energies of larger life,
And darkly working as blind vital force,

Became these notions' working champions,
And, acting thus, were cruel tyrannies,
Opposing further growth of higher powers:
'Twas these that ruled my earth so long; 'twas these
That, by their efforts to conserve the forms
Of early germs of spiritual thoughts,
Made each new birth to higher manliness
So difficult and painful for my race.

The mighty greed for wealth and power, which first
Instinctive half-formed spirit-consciousness
Of value in the outer universe,
As base and co-eternal counterpart
Of spiritual being, woke in man,
Was but intensified by stronger sense
In larger opening spiritual life.
And thus the spiritual governments
Joined with the temporal, and joined with wealth
When organized in greedy hands, and long
Controlled these outer forces, making them
Obstruct society's enlarging life,
As well as hamper individuals.

Great were the yearnings, and intense the strifes,
Which, struggling through the ages, finally,
In gradual unfoldings, brought my race,
Through all the sufferings that weighed them down,
To find the joys of ripened manly life.
In yearnings for the grace of piety,
Men strove with wondrous zeal, in many ways,
To check the promptings of expanding souls,
Which 'gainst all bands and fetters *would* rebel.
They struggled mightily with 'carnal loves,'
As then the soul's great basic wants were deemed—

To 'mortify the flesh,' which when in health,
And well obeying nature's basic laws,
Opposed their childish spiritual thoughts:
With fastings, self-inflicted sufferings,
By scourgings, mutilations, and in ways
Untold they strove to subjugate the form:
They threw themselves into the raging flames,
A sacrifice for acts they thought were 'sins,'
But which were virtues by the natural law,
And tender mothers cast their infants forth
A prey for crocodiles, or other forms
Of life that seemed to represent their God;
They sought to crush the love of natural joys,
And of great Nature's beauties, smiling round;
To cast out mirth, the sunshine of the soul,
As 'sinful,' 'vain and trifling levity';
By lives of sorrow, strange, austere, they sought
The favor of their stern and awful God.
Then, buoyant humor could but show its life
To slight extent, and while unrecognized
By this o'ermastering sense of piety,
Or else as outlaw warring 'gainst the soul.
Thus these ideals rapidly arrayed
The first-unfolded sense of 'holiness'
Not only 'gainst the outer loves—the loves
Which served the body's needs—but also 'gainst
The larger growth of spiritual powers,
And higher inspirations of the soul:
Their promptings' mist-bound piety believed
Temptations from some 'demon foe of God,'
Who would 'ensnare and ruin' man, his child.
These notions, wrought into the common mind
And organized in priestly governments—
Which, with the governments political

Assisting, held control beyond their time—
Made blind obedience to their demands
The highest 'virtue,' or 'morality.'

Then education-work was but to crowd
The youthful minds with these dogmatic thoughts
And knowledge seeming to confirm the creed.
It sought, in strengthening the priestly power,
To cramp and warp the opening moral sense
To acquiesce in all the dogmas taught,
And make the intellect their craven slave.
Resentments powerful now, and yet unschooled
To act with reason, teachers, parents, all
Who claimed the educating work to do,
Were stimulated much by them in sense
Of duty to enforce the discipline:
With savage stripes to pupils freely given
When childish thoughtlessness had disobeyed,
Or truer instincts showed their waking life,
The teachers violated children's sense
Of justice, wounded all their tender loves,
And soured and made still more predominant
The selfish feelings in each rising man,
Thus fitting him for superstition's work.

While such crude notions swayed the public mind,
And nearly all the wealth was in the hands
Of powerful ruling castes, who made the 'laws'
To serve their selfish interests, the growth
Of each new germ of manliness was slow;
And only painful labor brought it forth,
To strive in darkness for development:
For man was made abased before his God,
And servile toward the ruling priests and kings.

Then dawning sense of manly worth became
Harsh arrogance toward his 'inferiors,'
Which tyrannized o'er all within his power.

And love of beauty, blinded thus by pride,
In fashion, so increased its vain display
That fortunes, yearly, leading votaries
Consumed in gaudy ornaments and dress.
The freaks fantastic played by foppishness,
Should I relate, would very much amuse,
But serious sides of life demand my song.

I can but give thee just the slightest sketch
Of few profounder life-experiences,
As types of those through which my race has passed.

As nature's vital impulses enlarged,
And, with unconscious efforts, strove to act
In larger spheres than social rules prescribed,
Yet could not break their fetters, they became
Inverted loves, all cramped, embittered, soured:
And hatred, malice—morbid selfishness—
With shriveling, blighting visage stalked abroad,
And made our social circles into hells.
Thus brothers' hands were 'gainst each other turned
In dark resentments for but trifling wrongs,
And e'en for kindnesses, misunderstood,
And murders multiplied; and not alone
Were these from malice wrought, but frequently
Their nature's higher loves turned murderers:
For, while known madmen were secured with care,
Yet millions commonly deemed rational
Were victims of insanity—disease
Of mind, perception warped, and reason turned,

Inverted, all its promptings quite reversed—
And such oft took their own, or others' lives.

And while the nations murderers condemned,
Their 'legal' murders taught that it was just
To kill as 'penalty' for greivous wrongs.
And wars, prevailing greatly, taught the same;
And grasping greed with superstition joined,
Or alternated in the governments.

And genius, breaking from dogmatic thought,
Was quite enslaved by dire necessity
To toil for bread, and tribute pay to wealth.
The prophets of the coming day could scarce
Find time to teach their blinded fellow-men;
And then, e'er they could reach the public ear,
Must wealth's permission gain and pay as rent
The price demanded by monopoly.

And while the great autocracy of wealth
Controlled all human industries, and made
Employment subject to its selfish will,
The zeal effective tending to promote
Emancipation for the sons of toil,
Would plunge offenders into penury.
And even till the dawn of Manhood's Day,
Long after persecution lost its power
By means direct to close reformers' mouths,
These measures served the despots 'gainst reform:
The streets and public places were denied
To all 'fanatics,' as they then were called,
And all who ventured there to speak without
Permit from 'legal' power, were soon declared
Society's disturbers, seized and fined,

And held in prisons if they failed to pay.
E'en when free speech professedly prevailed,
Thus despots circumscribed its utterance.

And means of subtle craft were oft applied,
With much effect, in licenses required
From those who lectured to their fellow-men.
This served to keep the public ear from all
But those who patronage from wealth could gain—
Which to the teachers of old dogmatism
And its 'morality' was freely given.
And even, quite into the morning's dawn,
The nation deemed most liberal and free,
Which first the equal human rights affirmed,
While taxing others, left the priestly caste
Their costly temples and expensive grounds—
A great proportion of the nation's wealth—
Exempt from any taxes, while its sons
Of toil the added burdens had to bear.

Thus, e'en when hindered least, great obstacles
Beset the early prophets of my race:
With mighty struggling efforts, ne'er relaxed,
They gained at best but scanty sustenance,
From scant employment, gathered unperceived
By their great foe, from other sons of toil.
Then, by their dim and flickering taper light,
They past the midnight wrought to gain support,
And time and means to spread their truths abroad
By every art which hampered skill could use.
And many perished in the great attempt:
With energies exhausted, starved for food
And love, the central life-streams ever chilled
From lack of warm fraternal sympathy,

Their feeble forms oft sank beneath their loads,
And broke and died before the years of prime.

And, through the many ages, not alone
Were persecutions indirect employed;
Nor yet were selfish ruling despot-bands
Their only or their most successful foes:
The falsely-educated moral sense,
In virtue's name, dealt blows more deadly still:
Besides the many tortures physical,
Which want and maddened despots' 'law' imposed,
Were others of a kind more exquisite:
When nearly all the conscious moral sense
To superstition bowed in servitude,
Accepting its ideals as divine,
Then popular opinion gained the throne,
And scandal had its birth. And soon it grew
To full maturity. This hideous imp,
Most active, most repulsive, of the brood
Produced by morbid human faculties,
Was sired by superstitious 'zeal for God,'
Conceived, and borne through its gestation stage,
And born of priestly views of 'purity.'

But tho' from birth this demon feeble seemed,
And so ill-favored that 'twas ever scorned,
And tho' it therefore hid from open day,
Yet still its sly and treacherous work—performed
With constant tireless efforts, ne'er relaxed,
In undermining reputations—proved
The greatest murderer of social joys.
With human nature 'prone to evil' deemed,
No one's good name, however much revered,
And fortified by fellow-men's esteem

And gratitude for public benefits,
Was proof against foul scandal's blighting breath.
And those impelled by higher impulses
Of human nature's more unfolded powers—
Thus more inspired with heavenly light and love,
And hence most raised above the common thought—
For gaining clearer, larger views of right,
And for obeying more the law divine,
And heeding less the childish sense of law,
Were first selected, and had least defense
In common sympathy, from scandal's power.
The truest life—the life most natural,
Most true to nature's law and nature's God—
The common thought esteemed most 'scandalous.'
Man's highest yearnings warred against themselves
In fiercest strife to check their growing powers;
The truest life in virtue's name was cursed:
And truest piety in name of God;
The truest love was branded selfishness;
And truest morals deemed 'destructive vice.'
And when the higher manhood faculties
Began to somewhat move the common mind,
And each awaking individual
Began to feel his nature's life in part
Disowning, as unsuited to his needs,
The 'moral' notions, while he thus rebelled
Instinctively but had not yet obtained
The light to realize, nor manliness
To honor well his nature and his work,
Most earnestly called scandal to his aid,
That slaughtering others might protect himself.
And those whom *others* never could suspect,
He, from his hampered feelings judging, saw,
In every act that this could well explain,

The same rebellious feelings moving *him*.
Thus, in his cowardice, to turn aside
Suspicion, which he felt his course invite,
He joined with scandal to pursue his friends.

These were the chiefest motives calling forth
And urging scandal to its craven work.
And then, the many idle thoughtless souls,
With social natures strong and judgment weak,
From active impulse of sociality,
Repeated scandals, spreading them abroad.
But not the tattle-peddling gossipers,
Nor yet the restless strugglers 'gainst their chains,
To reputations gave most telling blows:
'Twas rather he most generally esteemed
The very 'pattern of morality'—
The leading Pharisee, who, in my world,
For ages wielded greatest influence
By playing lofty airs of 'godliness:'
He, with a shake of his 'majestic head,'
Would speak of rumored charge in measured tones
Of doubt-expressing words, which always more
Convinced the hearers that the charge was true
Than open declaration could have done.

And social interest in human kind—
Desire to know and wish to classify
Their fellows—gossip, therefore, came to be,
Which scandal's undermining work performed.

And public sentiment, when once supreme
As judge, brought kings and people to its bar
When blinding superstition prompted; then,
Upon the 'evidence' which scandal gave,

In name of honor, virtue, 'purity,'
Not only more-unfolded souls condemned,
But sometimes the excessive monkish zeal
Its own best champions o'erwhelmed with scorn.

And each with all the others seemed to vie,
In his own way, in aiding scandal's work,
Till all my earth became a scandal-mart;
And faith in man each day declined the more,
And cold distrust usurped its place, and chilled
Till true confiding love appeared congealed:
Suspicion clothed the soul in coats of mail,
With sharp spear-pointed prejudices turned
To pierce the kind extended friendly hands
Of all who, temporarily inspired
With true fraternal 'prudence'-conquering love,
Approached their fellows lacking such defense.
The largest natures, nearing manliness—
The more all-sided, balanced of my race,
Whose larger yearning sympathies and loves
Reached out toward all their kind; in whom no more
Did prejudice, nor envy, malice, hate,
Nor any dark inverted love hold sway—
Were mainly isolated from their kind,
For lack of being rightly understood:
Tho' mingling much in social gatherings,
What most they wanted was acquaintances.
E'en till the dawning of our Manhood's Day
They found this vacuum in their souls unfilled,
Tho' meeting those by nature fitted well
To understand and sympathize with them,
And yearning quite as strongly for their love:
For, from distrust, they durst not frankly meet
And cast aside their masks and show themselves.

And even when they fully recognized
The natures which could counterpart their own,
And when loves' sensibilities perceived
Their own deep yearnings fellow-yearnings meet,
Congenial souls from fellow-souls were driven:
The differing notions of propriety,
Of what a true expression was of love
And friendship pure, unselfish, unalloyed,
Aroused a fear of sinister design,
And dark suspicion stopped the soul-embrace;
Thus even such as these quite often passed
Through life as merely superficial friends:
E'en when companions in the walks of life,
Each from the others only could receive
In slight degree, unconsciously conveyed
Through intermingling spirit-magnetisms,
The loves which each was longing to bestow.
Thus large fraternal loving natures starved
For love and friendship, full and unrestrained
By selfish fears, while with their natural friends;
Or when most fortunate, but partially,
On smuggled fragments fed their hungering souls.

And wrongly-educated moral sense
Beyond all other feelings interfered
When loving friendships 'twixt the sexes rose:
For when they met they found themselves compelled
To feign indifference, that thus they might
Conciliate each other's ruling thought
Of 'sex-propriety,' and thus retain
The slight degree of friendship this allowed.
And when the soul's instinctive inner sense
Of truer, natural propriety
O'erleaped the crude miseducated thought,

And told somewhat the feelings moving it,
Tho' sometimes meeting doubt-subduing love,
'Twas oftener misconceived, and thus disowned;
And natural friends were but repelled the more.

Through all those days all higher natures strove
In lonely lack of full fraternal love;
And very frequently contempt, or dark
Antipathy, from misconceptions came.
And many found their friendship scarcely warmed,
Save by its own self-moving energy
And such responses as its action drew
From tender childhood's yet unclouded souls.

Such were the struggles, bitter, sore, that through
The ages e'en our ripest souls endured;
While with the ruder natures, where, throughout
All scenes, life's basic energies prevailed,
Inverted loves to fiery wrath inflamed;
The nations oftener waged their cruel wars,
And private hate grew more intense and strong.
Then, by a sense of duty goaded on
To 'punish evil' and exterminate
The 'powers of wrong,' more unrelenting grew
The powers of church and state. And each alone,
Or both combined, dread persecution waged,
And in their strifes terrific to destroy
The 'damning sins,' which truer holiness
And larger manly life and faith were deemed,
The skies made lurid with the martyr-fires
And men and women, tender youth and age,
By countless thousands, thus were sacrificed,
To 'save their souls,' and check their influence
In spreading clearer truth throughout the world.

Then, seeking to account for 'evil works,'
The feeble clouded reasoning faculties,
In struggling youthful efforts to perceive
Theology—the soul's relationship—
Conceived that 'evil spirits' numerous,
Led by a 'prince of evil,' 'foe of truth,'
Who sought to overthrow the power Divine,
Roamed through the earth to lead mankind astray,
And plunge them into utter, hopeless woe.
They came to think these 'demons' access found
To human souls, the unsuspecting ones
'Bewitching,' and the 'utterly depraved'
Securing by agreements, freely made,
To serve *their work* for temporary gain.

And then benevolent solicitude
For souls endangered, joining with their fears
For cherished friends and 'threatened piety,'
• With 'holy indignation' mightily
Inflamed, and all the lower energies
Impelled to give their aid in putting down
The work of these 'arch-foes of God and man.'
For this, the martyr-fires most glaringly
Shot forth their many forked tongues of flame,
The hapless victims lapping up with greed.

Then not alone were larger souls, who saw
And taught the larger truths, to slaughter given,
But, every strange eccentric character,
And all the sufferers with nervousness
Acute, unbalanced by nutrition-powers;—
All victims of diseases mental which
Were not well understood, as well as those
Accused by morbid fancy (which was now

Deemed truest piety), were thought possessed
Of 'devils'—'foes of God and human souls.'
And all of these, and those the victim-hosts,
From their disordered fancy, or to save
Themselves, accused of thus 'bewitching' them,
Were slaughtered if their innocence they failed
To prove by tests absurd, unnatural,
And nearly always quite impossible.

And such disorders then, of nervousness,
Through many ages greatly did abound:
These strifes and yearnings inharmonious,
Far more than all the other causes, served
To waste the vital power; its juices soured,
And nerves and brains enfeebled or inflamed;
And thus insanity most terribly
Increased throughout my earth: some impulse driven
To morbid action by inverted loves,
Quite conquered reason, making it the slave
Of wild fantastic fancies thus produced;
And these were long believed by 'devils' swayed.
E'en when the witchcraft notion seemed disowned,
In many forms its substance lingered still:
'Twas recognized in 'legal' forms of speech,
In designating crimes as 'by the prince
Of evil instigated;' recognized
When light so far prevailed that magistrates
And lawyers would have scorned to be supposed
Believers in the worn and tattered shred
Of witchcraft-thought which 'legal' folly used.

Through many ages, ever, more and more
Unbalanced nearly all my race became:
While many nervous grew till vital powers

Declined, another class grew coarse and hard
And merely muscular, or shriveled much
And sour, or soft and flabby, from the lack
Of mental work and genial social joys;
And most of all because by dogmatism
And all its misty fancies so inclosed
And darkened that they chiefly lacked the great
All-sweetening, vivifying influence
Of love-emotions lighted up and free:
Diseases multiplied, and spread abroad
In complicated forms; and pestilence
And plagues and dread contagion raged around,
And daily cut unnumbered thousands down.

And more and more the prophets' eyes were dimmed
By superstition's misty atmosphere;
And more and more the discipline that sought
To cure the evils, made acute their woes:
Examples set by power thus organized
Were followed very earnestly by those
Whose over-active selfish impulses
Joined action with aspiring higher powers
In superstitious thought of duty trained.
Thus private hatreds, rank and venomous,
Most nourished by prevailing moral sense,
Grew up in private life, and quite o'ertopped
The gentle, kind, fraternal, human loves:
And malice, oft for merely fancied wrongs,
Pursued its victim with intensest rage.
And malice joined to shriveling want, brought forth
Foul envy, sourest, bitterest of the brood
Of morbid passions; enemy of peace
And happiness; old discord's champion,
Whose chief delight was in producing hells.

And then, the strangest of the nondescripts
That morbid human loves produced, which had
In germ for ages been developing,
Displaying oft its germinating life,
Dark jealousy was born, and rapidly
Mid such conditions reached maturity.
This, sired by false, perverted selfish sense
Of ownership and need of love, and borne
And finally brought forth by consciousness
Of great unworthiness of what it craved,
The characters of both its parents had.
Of human nature's life and real wants,
And human love, and liberty, and law,
And what might rightfully possess, and what
A true possession was, and what was true
Fidelity, and where fidelity was due,
Not only was it wholly ignorant,
But all its views of right were quite reversed;
And yet, with strangest impudence, it claimed
To dictate laws to friendship, and to love.
And when its will was in the least opposed,
Or when its faintest whim was balked, or when
A fancied slight it felt—e'en tho' the slight
Was but imaginary and from him
Whose blindly-acting love was quite enslaved
In all-absorbed devotion to the one
Who with suspicion thus dishonored it—
Dark jealousy inflamed, and, calling forth
The sour resentments, in the name of God,
And justice, and morality, essayed
To 'punish' truth and love as 'wickedness';
And even, joining hands with ignorant
Miseducated sense of 'purity,'
Called scandal to assist in doing this.

Such morbid passions everywhere my earth
In depths of learned ignorance produced.
And working thus, and stimulated much
By blindly-working spirit energies,
And sense of justice, truth, and 'purity'
Distorted into such ideals false,
The scenes of private rapine, deadly strifes,
Prevailing, multiplied, and murder stalked
Abroad, and daily human hands by scores
Imbued themselves in fellow-beings' blood;
And brothers, sisters, mothers, sons and sires
By murderous hands were slain; and truest love
Gave up its life to morbid jealousy.
And reputations of the 'purest' souls
Were blighted, oft, by scandal's deadly breath.
And those most worthy to be honored, found
That they were scorned and from society
Excluded; while the friends who felt assured
That they were 'pure' dared breathe no sympathy,
Lest they should share the undeserved reproach:
For tho' dark scandal nearly all despised,
And freely in a general way denounced,
Few dared without the most o'erwhelming proof
Of 'innocence,' its victims e'er befriend;
And moral cowardice, retreating, left
The craven imp the master of the field.
And thus, the noblest human yearnings chilled,
Life proved to many only bitterness
Intolerable; and, daily, suicides
Increased, till many thousands every year
Cut short their earthly days, e'en while, as taught,
They still supposed that this was 'sin against
Their God, unpardonable evermore.'

Calm, younger brother! let thy feelings rest
In fullest faith on God and Nature's law—
The mighty life-perfecting power! Cast back
Thy thoughts upon my world, so glorious,
As thou hast seen, and then, with radiant joy,
In faith by sight confirmed, inspired, look down!—
With earnest gaze explore the depths below!
Thou lookest bravely, but before thine eyes
Is darkness still!—Thou seest not, as yet,
The bottom depths of saddest social pits!—
Much darker scenes I must to thee reveal!
O fount of Truth and Wisdom—Love Divine,
Our younger brother strengthen well to hear!
And help this child of earth once more to trace
His race's passage through its deepest hells!
Harp! lower thy notes, to strains that well befit
Such narrative as *now* demands my song!
The deepest, direst plunge in social sloughs
Which blundering human ignorance received,
Befouled the sexual loves and motherhood!
How shall I *this* in fitting terms describe!
O! all ye heavenly hosts, support me now
With your inspiring and sustaining power!
The holiest of holies I approach!
Help me to draw the vail, and while I show
That with befoulments love contended long,
Make clear how its divinity through all
It still displayed, and, in its godlike power,
Made progress toward its free and heavenly state!

To make thee understand this fall of love,
I must, in somewhat lengthy statement, show
The complicated errors causing it.

In man's first conscious sense of spirit powers,
And spiritual life and principles,
He saw not these as with the physical
Coequal—true and natural counterparts—
The universe eternal as its God,
But saw the spirit as 'superior,'
The 'autocrat the body was to serve.'
And in his mist-encompassed views of truth
And duty, with his life-necessities
Impelling him to serve the body first,
His aspirations and religious thoughts
Regarded all the loves which wrought for this,
As 'carnal'—foes opposing higher life.
In such a view, the reproductive loves
Appeared most earthly, and were therefore deemed
Obstructors of religious energies;
Thus when the opening sense of duty joined
With love of governing-authority,
And governments ecclesiastical
Produced; and in the civil governments,
And in the popular opinion, fixed
The moralistic notions then imbibed,
It made itself, in conscious human thought,
The 'heaven-appointed master of the loves,'
And priestly fancies forced on them as laws.

And mating-love, with energy divine
Expanding, constantly rebelled, and sought
The real laws of mating-life to find;
And, tho' not seeing them, it felt their power;
And nearer far than other impulses,
In crude instinctive efforts, it obeyed.
But its rebelliousness toward priestly rules,
And loyalty to nature's God and law,

Still more to pharisaic morals proved
Its 'enmity to spiritual laws;
And thus the moral and religious sense
Became the more and more convinced that it
Must thoroughly restrict the mating loves,
That union true with God might be secured.
And love of gain found 'worldly interests'
Impelling it to aid the priestly work.
With this supported, moral fancies strove
Against the more-unfolding manly sense
Of real morals—loving harmony
Of all the soul's and body's acting powers.
And many ages conqueror they seemed
To all who superficially observed.
They even made the outer, conscious thought
Confess the priestly morals' right to rule,
And dictate love's conditions, work, and sphere,
And barricades against its progress form—
Made it confess that truest love beyond
These limits moving, only scorn deserved.

And then, to strengthen more the priestly power
In strong ecclesiastic governments,
And draw the reverence of the common mind,
They formed within their churches 'sacred' castes,
Of priests in 'holy orders,' monks, and nuns;
Who, in the name of piety, renounced
And turned their backs upon the mating-loves.
And when, for their 'devoted sanctity'
And 'pious labors,' these became revered,
Such 'orders' multiplied; and many who,
From their ideal faculties extreme,
Unbalanced by the powers executive,
Found life's conflicting work too burdensome.

Sought refuge in the shelter offered there,
That free from 'worldly cares' they might pursue
What seemed their spiritual interests.

So strong a hold at length these orders took
Upon religious minds, that those who led
Most earnestly and most successfully
In them, were 'canonized' as 'saints,' and held
In reverence, as the 'favorites of Heaven.'
And this continued till the dawning day
This folly's great absurdity made clear
To all except the mist-encompassed eyes,
And partially revealed it e'en to them.
And when men's eyes began to catch the rays,
And drop the practice, still they honored much
The ancient reputations thus obtained.

And, through the many ages, thousands sought
The hermit's cell, or cavern far removed
From all society of kindred souls,
And there in silent meditation lived,
Unseen, save when 'less faithful worshipers'
Approached to bring material supplies,
And homage pay the 'holy men of God.'

And monasteries vast were built, that all
Who wished to there devote themselves
As celibates to lives of 'holiness,'
Might refuge find. And 'worldly' worshipers,
From their accumulated stores of wealth
Gave freely to support the 'sacred' caste.
And countless spiritual sensitives,
Who felt o'erburdened by the cares of life,
Or disappointed love, a shelter sought

Within the 'sacred saintly homes;' and there
The 'saintly' hermits isolated lived,
Save in so far as their philanthropy
Or pious feelings met, or partly joined
Their fellow-men in acts of charity
To sufferers; or 'labors for their souls;
Or 'worship,' or some 'spiritual work.'
And there to manifest the mating-loves
A 'sacrilege' was deemed; not by their caste
Alone, but by the outer world as well.
And thus they mainly lived as celibates,
Tho' love's diviner law at times prevailed.

The latest great ecclesiasticism,
Which through so many ages ruled my world,
And even, with its mists, obscured the morn,
To help consolidate the priestly power,
Made all its priests abjure love's sacred claims,
As 'spiritual purity's' supreme
Command to those who taught the 'truth of God.'

And even when the dawning morning light
Of reasoning-manhood's day began to break
Dogmatic fogs, and this great government
Declined before the younger rising power
Of churches new—its children—which now saw
And openly affirmed the principle
While little of its import they perceived,
That man the individual was judge
Of what his God in revelation taught—
Not only then did these crude childish thoughts
Of love and 'spiritual purity'
Maintain their place within the older church,
But, modified, continued in the new.

And over new religious sects they built
New governments ecclesiastical.
And some, while rational in many things,
And saving by co-operative work
Their votaries from hells of poverty,
Kept all their members, men and women both,
As celibates, thus starved for want of love,
Tho' mingling in the scenes of common life.
And these, as well as priestly celibates,
The monks and nuns of old religious sects,
Unbalanced as they were at first, which caused
Their choice of such a life, unbalanced more,
Grew lank and shriveled, hard and angular,
From weak nutrition's vital stores absorbed
And central life-streams soured and nearly dried
By loves inverted, saddened, and repressed;
Or else grew flabby, nerveless, soft and weak
With glandular excess, from nutriment
Unenergized by life's great motive force;
And mental health was like the physical.

Nor this alone, through all society,
Till manhood's open day, my race remained
So influenced by monkish moral sense
That love without the sanction of its rules
Was held impure. E'en in the dawning day,
The brave iconoclasts who rose in might
And smote the priestly images, and thought
They quite ignored the priestly influence,
Unconsciously these notions aided much;—
Tho', through these ages, half our children died
Before maturity, far more because
The parents, 'mated' by such 'moral' rules,
Had not the counterparting magnetisms

Which wakes the propagative energies,
Than from the work of all the other ills,
Yet 'morals' spurned love's base—the physical—
And called it 'lust,' or other name of scorn;
And stanch reformers, working in the mist,
Accepted such distorted moralism.

With such ideals fixed in human minds,
When thought began to be the ruling power,
In moralistic creeds and popular
Opinion, then the word 'respectable'
Appeared—the honeyed word of prejudice—
Which monk-morality had coined, to serve
Its cause when racks and stakes and dungeons failed:
When these, in shame at their great hideousness,
Had skulked away before the dawning light,
This served, by alienating sympathy
From all opposing pharisaic rule:
Whoe'er rebelled, was not 'respectable.'
And that which most of all deserved respect—
True manliness and full sincerity,
And faithfulness to natural sense of right—
Received the common disrespect and scorn.
And timid friends who felt within their souls
Approval of their course, still acquiesced
In social ostracism of worthy ones,
Lest they should share the undeserved reproach.

And all who held a place within the pale
Of our 'respectable' society
Were forced to treat the 'non-respectable'
With scorn, or so at least appear to do.
And, through the ages, most beneath the ban
Was love when it transcended priestly rules.

But man, with larger powers executive,
And wealth at his command, was found too strong
For superstitious sense of 'purity'
And 'morals' to subdue and victimize;
But woman, weak in her combative force,
Confiding, taught that to be womanly
Was to rely on man, and lacking wealth,
Was sacrificed by social prejudice.

When man's unfolding spirit-faculties,
With conscious yearnings for their counterparts
In woman's spirit-nature, came to form
Ideals of perfected womanhood,
And sought to find its full embodiment
In one completed counter-self, and join
With her in marriage, full, complete, mature,
While woman yearned responsively to this,
And when these new impelling manly powers
Grew strong and moved the higher human minds,
Then priestcraft seized on this to fortify
Its power, declared that only one to one,
For good or ill, by priestly sanction joined
For life, was marriage true, and owned of God.

And this became the ruling 'moral thought'
While few as yet were so matured
And truly balanced, both in mind and form,
That monogamic mating could fulfill
Their nature's law of life-necessity.
And, by conditions inharmonious,
Still more unbalancing, their nature's needs
For compensative life and magnetism
From loving souls with counter-currents filled,
More strong and uncontrollable became:

The powerful vital natures, positive
In vigor physical and active germs
Of spiritual life, developing
Tho' immature, attracted mightily
The physically weak and negative
But more-unfolded spiritual souls,
Who needed their invigorating force;
While they in turn required the free supplies
Of spirit-elevating energy
And passion-tranquilizing influence
From these, their souls' and bodies' counterparts.

But as the physical was most extreme
In general development, and most
Imperious and energetic now
In claims and efforts to supply its first,
Its basic needs; less self-controlling, less
Considerate of others' happiness,
In its necessity to form and hold
Foundations strong for final higher life;
E'en in its truest impulses of love,
Thus pressed, it sacrificed the interests
Of loving mates who lacked its selfish power.

And, as for ages, even till the dawn
Of reasoning manhood's day, the much refined,
Exalted spiritual life was found
But seldom save in weakly outer forms,
For measure full of compensative life
For self, as well as for capacity
To take the vitalizing magnetism
Which from the fullness of *their life* o'erflowed,
Each vital-nature needed several mates;
The feeble, sharers in the love received.

Thus both, for health of body and of soul,
Relations polygamic *must* maintain.
This, only, could the balance true promote,
Which constituted perfect life and health,
And morals true to nature and her God;—
Naught else could yield the compensative force
To bring about conditions which should make
True monogamic mating possible:
For only this, commencing thus, and thus
Proceeding through their children, could at last
From very much unbalanced ancestors
Well balanced men and women give to earth.

But while the half-fledged monogamic sense,
As aspiration-prejudices, ruled,
Its subjects only were 'respectable';
Yet men, with powerful influence, which wealth
And energies executive would hold,
Could this in practice much withstand if they
Confessed its right to rule and dictate law:
Thus on the women, lacking wealth and power,
Fell all the weight of 'moral' odium
For all infractions of the social rules.
And moral cowardice in men allowed
It oft to crush the ones their souls approved.

While social influence, and wealth, and power,
And reputation, chiefly were esteemed,
These motives mostly led in marriages,
And love was secondary made, and oft
In most unnatural disregard was held.
Men sought alliances with families
Of high renown; and women plied their arts
To win the places coveted; and when

Quite strong the taste for 'cultured beauty' grew,
The shrewdest belles the fancied 'prizes' gained.
And both the sexes great deception played
To show themselves the characters esteemed.
And thus ambitious natures, positive,
And each to each repellant, met as mates;
And left the passive—their true counterparts—
To 'wed' each other and repellant be,
Or live beyond the pale of wedded life.
Thus many 'married' by our statute-laws
Were starved for want of compensative love,
And raked to rough discordant selfishness
By starvling 'mates,' with harsh antipathies.
And often this to rankest hatreds grew
Where first fraternal sympathy was strong
But wrongly given the place of mating love.

And children thus begotten and conceived
And born and reared in such discordant hells
Of sharp antipathies, or at the best
In circles void of love, grew up still more
Unbalanced, till society became
A field of moral-bitterness and strifes,
Where murders, wars, and persecutions, thrived,
And cast a crimson hue o'er all the skies.

But slaughter's ravages, tho' striking down
Both sexes, greatest havoc made with men,
And left the women largely in excess.
And they, from sense of sex-propriety,
As well as from the lack of wealth, or skill
At handiwork, dependent were on men.
Yet where the monogamic rule prevailed
All women could not mate in 'married' life

If all the men in 'wedlock' joined themselves.
And, while from husbands wives must have support,
The great majority of men were kept
In poverty, or held by governments,
To fill their armies, or their 'sacred' castes,
Thus numbers vast unable were to 'wed,'
E'en if the wife a helpmate strove to be.

And it was held 'unlady-like' to work—
It rated woman low in social caste;
For *working-men* but poor subsistence gained,
With skill; without it but a pittance had
When all the wealthy lords 'their shares' had seized;
And men could scarcely half-employment find,
While *women*, all untrained to working-skill
And self-reliant energy, e'en when
No breath of scandal touched their fame,
Could not compete with men in gaining work,
Nor, when obtained, one-half their wages get;
And if *suspicion* cast its eye on them,
They very rarely could employment gain;
And round '*unmarried*' ones it always lurked.
The great majority of womankind
Thus quite enslaved, could only gain support
By sharply selling counterfeit of love,
In love's divine soul-sacrament, to men
Whose craving, love-starved appetites produced
Devouring passions, seeking *such* supplies.

In this extremity, whoe'er could sell
Herself in 'marriage' was 'respectable.'
And many did; for hungering loves of men
Oft made ambition's selfish motives yield
To love's demands; but *then* they frequently—

Love's vision blinded—took the counterfeit,
Which artful female selfishness supplied.

And many, where unselfish love prevailed
Within each nature, by distorted views
Of what was lovable, sought those who failed
Their loving natures well to counterpart:
And truest mates were often thus repelled,
When seeing clearly would have joined their lives;
And loves mismated, on acquaintance failed.

And then while woman's life, by nature's call
And by her training, centered in the home,
And thus her happiness, far more than man's,
Depended on a true congenial mate,
The view of 'the proprieties' forbade
Her seeking out her choice and offering love.
And this forbade that lovers should approach
Each other till the two were formally,
By mutual acquaintance, introduced.
And then if love to 'courtship' prompted, both,
And woman more especially, had need
To work with utmost caution, lest a wound
Be given to crude miseducated sense
Of gentle delicate 'propriety';
And thus misunderstanding and mistrust
Should drive away the love they sought to win.

And caste its artificial rules imposed,
And often truest lovers kept apart.

And many unions where the love was true,
And each the other's character perceived,
And found that it the soul's ideal filled

More nearly than did any other one,
Yet found some sides of nature's life a blank—
Unmated from the first, or left alone
By life-development the other failed
To reach—and these their counterparts required;
But finding such, which should have only served
To balance, sweeten, harmonize, refine,
Enlarge, and elevate each former love,
Was deemed desertion of the other mates,
And roused resentments which their love o'eturned.

These difficulties, so obstructing love
And blinding lovers, often sundered souls
Who once were joined in real marriage ties.
And when by woman such 'offense' was given
As led to this, her reputation fell;
And when, suspicion calling, scandal came,
His breath alone sufficed to cast it down.
Long after barbarous 'laws' had passed away,
Which gave 'offending women' up to death,
In many countries 'infidelity
To marriage vows' alone could give divorce.
Then slanderous perjury, by bribery
Oft called, released in 'honor' loves of men,
Tho' women by its work were sacrificed.

And if, from intuitions much inspired,
True soul-illumined loving wedded mates
Each other's loves in honor held supreme
Above all 'statute-law,' and only gave
Obedience to *love's* proprieties,
Unless well sheltered by hypocrisy,
On them were cast the loads of social scorn.
Suspicion slaughtered woman; prudes forgave

All *man's* offenses 'gainst the social code
If he but gave the *woman* to 'disgrace,'
And owned the 'moralisms' that struck her down.

The more the 'moral' notions were opposed
To real, natural morality,
And present human needs, the more extreme
Was prejudice against whoe'er disturbed.
And prejudice suspicion always roused;
And every friendship not well understood,
Suspicion saw as based in 'something wrong.'
Thus jealousies unfounded multiplied;
E'en in unselfish, 'pure,' religious minds;
And scandal reputations rapidly
Destroyed without the slightest grounds, and cast
Reproach on those who ne'er in thought had
'sinned.'

Such were the perils woman's love incurred
When it the 'wedded' shelter *had* obtained.
But while the monogamic morals ruled,
And wars, monopoly, and caste remained,
Vast numbers were debarred from gaining this;
And love when wakened found itself compelled
To starve or secret unions form with men
Who, tho' in monogamic marriage joined,
Were polygamic in their nature's needs,
Yet dared not popular opinion face.
And thus, from love's unselfish motive power,
Which wrought despite the moral cowardice
In men of wealth when counterparting love
Their own inspired, some women gained support,
And some protection, secretly bestowed,
From lovers sheltered by hypocrisy.

But e'en the guardian's protecting care,
Tho' vigilant, quite insufficient proved:
Clandestine unions slyly carried on
With those who loved against their 'moral' thought
And 'social interests,' and shrank with dread
From popular opinion, daring not
To stand erect in manly majesty
And battle for the rights divine of love,
These failed the women in their greatest need:
Oft left them to the cares of motherhood
Disowned by mates, by public 'morals' scorned,
Despised by ruling monkish bigotry,
E'en shunned by timid friends, who, cringing, felt
A sympathy they dared not manifest.

And unprotected ones who failed to find
This partial refuge in the secret loves,
With all whose 'lives began to be exposed'—
Whom honored men would not be seen to meet—
Were forced to sell themselves with counterfeit
Of love, as best they could, for life's support.
And thus, for ages, all our cities swarmed
With 'outcast women,' outcast from respect,
And from the open sympathy of man.
And, while the wealthy men in luxury
Maintained a few of those most beautiful,
The most of them obtained but poor support
By sacrificing all their womanhood
To hampered love's exploding passion-fires,
In yielding to embraces which they loathed.

And sweetest, gentlest, most unselfish souls
With finest tutored sense of 'purity,'
The most enslaved and prostrate here became.

And many such the 'outcast' class contained;—
E'en more than of the coarse and selfish ones.
Nor yet did poverty alone supply
The victims: 'moral' passiveness, from false
Ideal-sense of 'purity,' and what
Was woman's honor, and the victims' fear
Of 'moral' prejudice, most fatal proved
To many in the higher social ranks.

In many lands the ruling priestly sense
Of 'purity,' and its distorted view
Of woman's nature, came to so control
The conscious thought of most religious minds,
That truest love's divinest active life
Seemed evidence of heart-depravity.

In all except the 'sin of unbelief'
Man's nature by the common view was seen
Toward honor tending, and if 'sexually
Impure' was reckoned still improvable:
For manly vigor his great virtue was.
In woman's nature, that was virtue deemed
Which best maintained supremacy for man:
His fancy then prescribed the 'moral codes,'
And woman's 'proper sphere;' and prizing most
The passiveness which *his* ambition served,
Held this the 'excellence' of womanhood:
His yearnings, ever toward the opposite
Of selfhood, like all beings, tending, while
Imperfectly they worked in partial views
Of truths distorted, deemed her 'purity'
To be exclusiveness in love, and full
Obedience to 'moral rules,' and thought
If woman 'fell' she lost her 'purity;'

And thought it ne'er could be restored again.
And thus virginity, the budding flower,
Instead of motherhood, the ripened fruit
Of woman's life, most pure and sacred seemed.
Thus not alone did men, from timid fear
Of public scorn, disown the loves they prized,
But many most religiously believed
That woman's truest, unsuspecting love,
Which selfish prudence as a strong defense
Against its object never thought to call,
Was 'moral weakness,' giving man a cause
For cold distrust of her fidelity.
And many thought it but a just defense
Against the danger of their taking wives
Who might before some tempter 'fall,' and thus
The husbands' feelings wound, to 'test their strength
Of virtue' ere they 'married them,' and leave
The 'weak,' and 'gainst them caution favored friends.
And e'en when love within themselves prevailed
Against their self-control until they formed
The unions held 'illegal,' men could not
Receive the loving partners of their 'guilt,'
Tho' pitying and giving secret aid.
Altho' they sometimes readily confessed,
As 'honorable men, who in the main
Were moral,' that themselves were most to blame,
These ne'er could condescend to wed themselves
To wives of slightest 'moral laxity.'
For man confessing 'virtue's' right to rule,
Tho' oft 'from weakness sinning,' held respect;
But woman, 'sinning,' ne'er was thus excused;
And if her lover fully honored her
His good repute and social prestige fell.
Thus, often, men who honorable claimed

To be, and thought they were, left 'outcasts' on
The streets the mothers of their helpless babes.

And some, incredible 'twill seem to thee,
Were so befogged and morally enslaved
By superstition and its bigotry,
So shrunk into cowardice extreme,
Their senses all so darkened and confused,
That mere suspicions, groundless utterly,
'Gainst helpless mothers, they could magnify
To facts undoubted, and their influence give
To screen the men by crushing women more
With weight of other charges wholly false.

And thousands every year, dishonored thus
While strictly they obeyed the social rules—
All whom suspicion's breath could separate
From kind supporting friends whose courage shrank
From prejudice, or shriveled 'neath the blast,
As well as truest natures which the 'code'
In legions spurned for true unselfish love;
And all whom want compelled to sell themselves
In ways considered 'non-respectable,'
Were stript of all the 'moral' sympathy,
And driven as 'social outcasts' forth to seek
Through short unnatural and suffering life,
From starvling, morbid, fickle, cowardly,
And cringing lovers, such precarious
Support as love that disrespected both
Its nature and its object could bestow.

From 'fallen women,' as they then were called,
Fraternal sympathy must turn away,
Or hide its work behind hypocrisy:

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'Respectable' philanthropy at best,
Contemptuous pity, only, could afford,
With condescending airs which froze their souls;
Could aid them only toward a strange 'reform,'
Which left them still a marked and 'tainted' class,
Debarred from social and domestic life,
And only to be tolerated while
Subjecting all their lives to monkish rules
And eager pharisaic watchfulness,
And walking meekly mid their human kind
With consciousness of brand upon their brows
From which companionable friendship shrank,
And love, when waking, fled in dark dismay.
Thou wilt not think it strange that very few
Such aid accepted, or such refuge sought;
And that the most of *them* returned again
Into their first, less dismal social hell;
For love and friendship *there* they somewhat knew,
E'en tho' the starved for love, who in the shades
Of night caressed them tenderly, disowned
Them in the day before the social world.

And to the 'fallen' e'en the selfish side
Of life—the business field—was wholly closed.
And, tho' from other means of life debarred,
The 'laws' quite often persecuted them:
The 'legal' dignitaries oft made false
Arrests, that through their fears and friendlessness
They might extort the 'favours' coveted,
Or money; or that *they* might well conceal,
By zealous work at 'checking viciousness,'
The vices freely practiced by themselves.
Thus often those who, lately 'fallen,' still
Some hope retained that by the kindly aid

Of old hypocrisy they might escape,
And hide their 'fall,' and gain an honored place,
Before 'tribunals' and to prisons dragged
On accusations false, and thus exposed
To public view, gave way to dark despair.

Such were the dark and dismal social hells
In which my race by moral stumbles plunged.
And womanhood, while shrinking from the chasm,
Could not withstand the powers that cast it down.
And in terrific struggles to escape
The yawning gulf of public social scorn,
Oft woman sacrificed the mother's love:
Tho' mating-love, from its great vital power,
Or from persuasions by the one beloved,
In full activity of its divine
Unselfish trust, forgot the selfish grace
Of prudence, still, when near the chasm she quailed,
And in despair o'erwhelming, which oft took
The form of calm deliberation, slew
Her unborn child to save her cherished fame

Thou shudderest, younger brother, and thy brow,
From thy emotions' struggling work, distills
To pearly sweat thy inmost vital streams!
Nor wonder we. I pause! Gird on thy faith
While we still farther trace my planet's woes!

Not few and seldom were these slaughter-scenes,
But during many ages, every year
Were many thousand children thus destroyed,
And mothers' love and health thus sacrificed.
And in the reign of greed, when 'morals' served
Its artificial life of vain display,

When wealth was fame, when each, to gain or hold
A place as leader in society,
Or any social rank or life-renown,
Must struggle with unceasing energy
Against the weight or dread of poverty;
The sense of want of bread, or place and power,
So chilled maternal impulses that those
In wedded life, secure from fear of scorn
For love's results, its budding fruits destroyed.
But this was chiefly done to hide the 'shame'
That love o'erleaping social rules incurred.

And when the public sentiment began
To feel the moving of parental love
To earnest active efforts for the babes,
Its mist-distorted superstitious view
Held these poor victims of the social wrongs—
The broken-hearted mothers—most 'to blame';
And punished oft with death, imprisonment,
Or stripes, the victims it had prostrate thrown.

And while pursuing with its penalties
The kind physicians, or the tender friends,
Whose great divine fraternal sympathy,
O'ercoming other feelings, aided thus—
As only they could aid—these deeply wronged
Poor 'falling' mothers to escape a fate
Far worse than death, society received
Among its honored, its 'respectable,'
From which its 'erring daughters' were expelled,
The coward men who, having first betrayed,
Abandoned them to hopelessness and scorn.
E'en when the dawning moral light awoke
Repugnance toward whoever love betrayed,

Yet libertines unscrupulous secured
Respect by just professing to revere
The social code; and when they disobeyed,
For 'moral laxity' were soon excused
If they but joined in spurning 'outcast' ones.
But those with large unfolded manly souls,
Who highest honor gave to motherhood,
And to the all-creating energy
Of spiritual life and Love Divine
Embodied in humanity, and in
The reproductive loves most perfectly
Expressed; whose clearer vision well discerned
Through all befoulments, its divinity;
And, reverently worshiping, proclaimed
Its character and true supremacy
In moral law, were then by dark, befogged,
And superstitious moral sense beheld
As 'sensual,' and all the weighty load
Of social bigotry was turned on them.

Nor was it passive monkish minds alone—
Those with the shriveled, nearly dormant loves—
Which our reformers thus reproached: those racked
By love's great living energies repressed,
While struggling hard to break the galling chains
Of false ideals, turned their energies,
In bitter blinded prejudice and false
Denunciation 'gainst the seers who thus
Proclaimed the day of natural liberty.

The grandest love, which held its object high
Above all thought of pleasure for itself,
And found its happiness most exquisite
In sacrificing self for loved one's good;

Which brought to aid it all the moral force
Of inborn honor, stronger far than life;
Which scorned all flattery and false pretense;
The love by far too deep for utterance,
Not understood, was oftenest left unloved,
And saw its object fall within the arms
Of selfish one, whose loud extravagant
Professions woke in overwhelming power,
And drew from truer lover to himself.
The hungering love he ne'er could counterpart.
Nor this alone, for not unfrequently
When natural lovers thus were kept apart,
The man whose soul had caught the clearer rays
Of real moral-light beheld the one
Whom more than life he loved, and longed to free;
Whom, more than all the world beside, he wished
Should understand his inmost heart and soul,
Saw her, in learned monkish ignorance
Controlled by pharisaic-moralism,
From action of her virtues, which he loved,
In *virtue's* name condemning *his* as 'vice,'
And for his *truest manhood* spurning him.
Thus man for large enlightened manliness
And grandest manly virtues lost respect
Of loving woman, e'en as woman lost
Repute for truthfulness to womanhood.

In this dread prime of pharisaic power,
When more developed, wiser manliness
Was forced to hide itself from public view,
E'en mighty greed, with its commercial hosts,
Must act in concert with the 'moral' rule.
And very long then seemed our struggle through
The reign of wealth and monkish moralism;

And sad, most inexpressibly, appeared
The many wrecks of human hopes it caused:
The loving confidence in human kind
Seemed conquered by a morbid, dark distrust;
The prophets, teachers, saviours of my race,
Were spurned, disowned, insulted, crucified;
Then worshiped, while the worshipers with zeal
Were slaughtering other saviours in their names;
Fond parents, lacking time and parent-faith,
Could scarce acquaintance with their children gain;
And, from benighted moral sense in strong
Desire that they should grow up virtuous,
When their awaking faculties began
To seek a knowledge of their origin,
The pious parents found themselves compelled
By their distorted view of virtue's claims
To lie to them; and thus were children taught,
When they discovered this, to disrespect
Their parents, and the reproductive powers;
Till, growing up in ignorance, ashamed
Of selves, with passion stimulated much
By wild uncultured curiosity
And then forbidden to act, they readily
In social sloughs and moral quagmires fell.

And human faculties, in wild attempts
To find some shelter of forgetfulness
From hopeless toil and care and conflicts sore,
Distilled the juices of fermenting fruits
And grains, and thus obtained from their decay
The agent nature uses to begin
For them their decomposing work, and then,
The alcoholic poisons of their wines
Condensed, men reveled in its deadly charms.

And now for ages drunkenness prevailed;
Increasing vastly all our earthly woes:
Debauch and suffering spread, and crime, and death,
And raging maladies before unknown.
And stores untold of luscious fruit and grain
Were tortured, crushed, decayed, to yield man this
Destroyer of his life and happiness.
E'en while from famine oft great numbers starved,
The food of dying millions thus was used.
And so enslaved to morbid appetite
Its victims grew that they for 'drink' would starve;
E'en seize from sickly toiling wives the last
Poor farthing earned by them for helpless babes,
To purchase this devouring beverage.

Amid such scenes, while minds were darkened thus
By ignorance long taught as truth divine—
Contracted, hardened, soured by prejudice,
Supposed to be a zeal for truth and God;
With all the lower, selfish powers inflamed,
And all excessive passions morbid made
By drinking life's most universal bane;
While in our cities, every ten-score souls
Gave one support from sale of deadly drink—
Mid such conditions women fallen deemed,
In dark contempt were driven forth to gain
From loves of men like these their livelihood.
And then compelled, as many of them were,
To live in utter social hopelessness
And disrespect of self, and dark distrust
And hatred of mankind in general,
And loathing of the men they oft were forced
To mate with, every spring of life was soured,
The vital juices poisoned at their source

By pained, reversed emotions, which in free
And natural action make love's life most sweet
And vivifying. Thus did nature's great
Divine soul-sacrament of love and life
Become a minister of foul disease
And death; disease infectious; worse, by far,
Than any which thy world hath yet beheld.
And then the dire infection spread abroad
Till finally, not only most of these
Poor victim-sisters felt the deadly scourge,
But other countless millions of my race:
Through every class of our society
The virus spread, inherited by those
Most 'virtuous:' the strictest Pharisees
Oft died from workings of the loathsome taint,
Not dreaming of the cause; e'en while they fought
All efforts made to check its spread, as 'vain
Impiety toward God'—'presumptuous
Attempt to shield the sinner from his wrath.'
And many children from this dreadful scourge
Were born enfeebled, sickly or deformed,
E'en when their parents never thus had 'sinned;
And doctors racked their wits in coining names
For this disease to save the parents' pride.

And not in cases rare, exceptional,
Did selfish lovers bear away the prize
Of gentle love from tender loving mates,
And plunge them into dismal social hells:
The common views of human character
Could but produce a general distrust;
And all were reckoned less than they professed.
'Twas thus that loves and friendships most sincere,
And most self-sacrificing, were repelled

By those who starved and sank for want of them.
'*Twas thus* the lover whose unselfish soul,
Idealizing, bowed with modest sense
Of lacking worthiness of object loved,
With deep emotion speaking gentle tones
Of timid wooing, ofttest found himself
Supplanted by the selfish one who knew
No diffidence, and so could freely feed
The hungering soul on lavish flattery,
And win, and disappoint, and blight her life,
To serve the maddened want of *morbid* love.
And thus the largest, grandest human souls
Could scarcely check the rising bitterness,
Amid the goading which they constantly
Received, not only from man's selfishness,
But oft from objects of their dearest loves.
And hatred in the common mind appeared
The stronger impulse, holding chief control,
And homes 'respectable' were chiefest hells.

Thus by the moral-stumbles of my race,
And morbid moralisms maintained in power,
Were human loving energies repressed,
Till not alone were individuals
In numbers vast cut off from earthly life,
But love-sick all humanity became:
The great majority, and most of all
The lofty, bright, imaginative youth,
With high-wrought mental sensibilities,
For ages, wasted noblest energies
In secret love's extreme imaginings
And solitary self-wrought ecstasies,
From hopeless aspirations, most intense,
For union with their souls' ideal mates.

Such were my race's yearnings; such its strifes
From moral aspirations circumscribed
By moral ignorance and prejudice;
And such the dreadful life so large a part
Of helpless womankind was forced to lead.
And thus, while millions, nearing this dark chasm,
Destroyed their earthly lives to find escape,
Unnumbered millions, fearing 'wrath divine,'
Shrank back in dread and slew their unborn babes;
A 'sin' they thought could be 'forgiven;' that thus
Their 'honor' kind hypocrisy might save.
Yet many failed in such attempts, and left
Their desperation an inheritance
Of wild destructive energy on such
Maltreated children, which, the scenes of life
Exciting, made them murderers. But more
Of these deserted budding mothers proved
Too gentle thus to screen themselves; and they
Became the 'social outcasts' of my race,
To suffer these and other woes untold.

Cheer, younger brother! Ease thy shuddering soul!
I have some gleams of light to show thee yet
In this dark picture of our social hells!
For woman's gentle love *e'en there* would bloom
And shed its sweetening fragrance far around.
And sometimes man found *there* the prize he sought,
And, rising in the manly majesty,
Clasped hands with her, and lifted up his mate;
And, tho' dishonored for it by the world,
Stood with her firm, with faith in God's regard,
And lovingly still clasps her hands in heaven.
And women, oft, while they were sacrificed,

Retained undimmed their nature's loveliness,
And found at times their natures' mates: and oft,
With loving life, inspired and energized
Their sisters' souls, entangled in the snares
Of false conditions which so hopeless seemed.
I'll show thee one of many instances
Of truest woman's life and struggles there:
Look, brother! See that countless shining band
Of glorious daughters of the higher heavens!
Their beaming radiance dazzles now thine eyes;
But steady! look! thy sight will stronger grow!"

"I see!" the stranger said: "most glorious
Their loving beauty, light, and majesty!
And slightest shades of lingering earthly tinge
Appear, commingling with the radiant glow,
Which to their features greater charms afford!
They seem to be the chief attraction here!—
For angels numerous, the lately freed
From earthly vestments, and the most mature
In angel-life which yet mine eyes hath seen,
Are coming to their circle constantly!"

"Yea, brother, those bright daughters of the skies
Were once the 'outcasts' of my native earth.
The tinging shades commingling with the light
Upon their brows are traces which remain
Of earthly shadows that once veiled their souls.
They gather on that high celestial hill
To counsel and devise the truest means
By which to give their inspiration-care
In helping 'outcast' ones of other worlds.
Those angels so mature are fellow-souls
Who come to give co-operating aid.

And all the skill their lives' experience,
By heavenly wisdom crowned can now afford,
They teach to younger ones, who, lately risen
From these conditions, join with earnest zeal
In aiding this the grandest angel-work;
And e'en the greatest, wisest, of the sons
And daughters of the heavens find it their first
And chief delight to render loving aid.
And many 'social outcasts,' by the power
Of angel ministrations are sustained,
Tho' recognizing not their guardian friends.

Among those daughters of my earth, thou seest,
Within the group quite near our fragrant bower,
The two whose loving arms each other clasp
With fondness tender, inexpressible—
The one those shades revealing plainly midst
The glow of self-sustaining matron-grace
And motherhood's sublimest energy;
The other shadeless, childlike trustfulness
Commingle with the halo on her brow—
That matron angel once an 'outcast' was;
And this her child she saved from such a fate:
Her history will many represent.

She loved and was beloved. In early bloom
Of womanhood, her soul's ideal came,
And saw, and loved her, and awoke her love.
But she was poor, unpolished socially;
He, cultured, high in social caste, and rich
Prospectively, as heir of wealthy sire,
Thus caste between them interposed its rules:
To marry her would disinherit him,
And social hopes and business prospects blast.

He lacked the strength to make the sacrifice;
And she was too unselfish this to ask,
But love unconquerable in their souls
Sought old hypocrisy to save their names
From social fall while they love's law obeyed:
The rapid moments flew on wings of light,
And soon a happy mother she became,
Of beauteous, healthy, well-developed child:
For, wrapped in joyous all-requiting love,
She heeded not the threatened public scorn,
But fondly nourished the new-forming life,
And loving welcome gave the little one.
The father long maintained her secretly,
Mid friends with money bribed to aid his plans;
And when their child was born, paternal love,
In rapt delight, awhile forgot all fears,
And felt that earthly fame and wealth were naught.

For several years in secret love they lived.
But those of 'social standing' ne'er would risk
Their 'fame' to serve the needs of love; and he
For them could only humble lodging gain
With those whose 'reputations doubtful were.'
His air of buoyant inspiration woke
Suspicion; and his sire and friends soon learned
The cause. Then every means was brought to bear
To save the man for 'good society,'
By causing him to turn away from her.
And when his manly nature, rising up,
Rebelled, they took his business and his means
Of life away. And this, and pleading friends,
And threatened disinheritance, produced
Such mental conflicts sore, that they at length
His reason overthrew. For several years

His shattered mind his feeble body rent,
Then cast it off and rose to angel life.
The mother found herself disowned by friends;
Unable any shelter to procure
For self and little one, or any work,
Till friends 'of reputation' vouched for her;
And 'people of repute' could never own
Acquaintance with a woman 'fallen' deemed.
But she a lodging-place and work obtained
Through influence and word of recommend
From man of 'high respectability,'
Who hid the fact that caused her name reproach.
But when, long striving, he perceived, at last,
His coarser love could not awaken hers,
And that she scorned to sell herself for bread,
His wrath awoke, and, turned against her, soon
Discovered she was 'tainted;' then exposed,
And caused the loss of all employment gained.
And this repeated frequently, at last
She found herself, from struggles so severe,
Exhausted, sick, her every farthing gone,
And turned upon the street for rent unpaid.
Then, only 'outcast women' came to give
A word of sympathy. They offered her
A shelter with themselves, and nursing care.
They shared their means of life with her and child;
And when her health revived, procured her work
As helper in their home; and tenderly
With womanly fidelity maintained
The sanctity of motherhood; and found
The child to be a quickening influence
To all their higher sensibilities,
While they were cherishing its innocence.
At length the child was sick, and long remained

In helplessness that all the mother's time
Required. The others, by the 'virtuous' raids
Of 'legal' guardians of 'purity,'
To prisons sent, or robbed by heavy bribes
Required for 'legal rulers' secret work
To screen them from the 'laws,' or else by fines
As 'penalties' for bearing social wrongs
Without the sly official sheltering,
And lacking wealthy friends, unable were
To give her aid: and thus the mother now
Was forced to sell herself to gain the means
To save the child, whom more than life she loved.
Thenceforth, compelled, she lived the 'outcast's' life;
Tho', with her pure and loving mother's soul,
She cheered and lighted much her sisters' lives;
And in her mating partners ever woke
Respect, uncomprehended, for her class;
And all their higher natures quickened much.

Thus life passed on until at length her child
Was ripening into blooming womanhood,
Tho' still confiding, childlike, with her love
Yet unawakened, when the mother found
That health had failed, and life was ebbing fast.
To leave her child to such a life as this—
The very thought o'erwhelmed her soul with grief.
The daughter strove in vain to soothe her woe,
And when she learned its cause she calmly said:
No, mother; I will not delay behind:
But through a watery grave will follow thee.
I envy much the rest so lately won
By that poor mother who, to "shame" betrayed
And then deserted, took her infant child,
And cast herself beneath the friendly waves.'

Then, looking on her child, the mother said,
In tender earnestness: 'If this, indeed,
Be thy resolve, why should we linger here?'
'True, mother; let us go!' the child exclaimed,
While reaching forth her hand; the mother seemed
New strength to gain; and, rising from the bed,
With arms around each other clasped, they spoke
No other word, but, through the busy streets,
They to the sea-side walked, and kissed, and cast
Their eyes toward heaven; then in the briny deep
Found welcome refuge from all earthly ills

In all the social hells through which my race
Pursued its way toward heavenly harmony,
As well as those that woman's footsteps trod,
Were rays of light amid the deepest gloom:
Not in examples bright from noblest souls
Alone: the direst 'evils' were but pains
Attending births to higher social life:
Each power of lower-life supplied a need—
Sustained its law; but held it uppermost
No more when higher law brought forth the new
And higher powers of larger manliness,
Developing in aspiration-germs.
And tho' the germs of moral sense, ere they
Came forth to life of rationality,
Their mighty spiritual vigor showed
In powerful strivings to subject the form
To spiritual autocratic power,
Yet in the main, the physical prevailed
Till wisdom came and took its rightful throne.
When 'moral' ignorance, in crude conceit
That its distorted fancies were the laws

Of God, infallible, the rule of life
For all, had with its priest-authority
Its notions fastened on the conscious thought,
Till nature's loves, held 'carnal,' were repressed,
Then they, confined, exploded into vice,
Which freed; while suffering taught the wiser ways;
And when the basic passions grew extreme,
Such 'morals' served awhile as checks again:
The polygamic impulse held its sway,
And in some form maintained polygamy,
By 'legal' power or shrewd hypocrisy
Protected, till it did its destined work
Of balancing the human temperaments;
Tho' under monogamic prejudice
Enthroned, the loved one it must sacrifice:
For nature, through the ages, never failed
Her great foundation-want to vindicate.
'Twas plundering governments and plundered wealth
That all excesses and abuses caused:
And when ambition took the lead of love,
And men of wealth and power, for vain display
Of pride, took many wives, and chiefly such
As young ambition's crudest fancy chose,
Increasing greatly their unbalanced state,
Then monogamic prejudice grew strong,
And checked such foolish, false polygamy.

In many ways man's chiefest need prevailed,
And direst 'evils' helped to cure themselves:
Those who by selfishness unscrupulous
And wild unregulated passion moved,
Sought woman's love, to conquer and enslave,
In blindness, caught and learned from spiteful shrews,
Which follies like their own had first produced.

And lovers trained in pharisaic views
Of womanhood and 'female purity'
Till true instinctive manly sense was dimmed—
Who, 'testing' first, disowned and cast aside
All loved ones whose diviner, purer love
O'ermastered selfish prudence—at the last,
When many lovers' natures they had turned
To heartless calculating selfishness,
Which sought but social honor and support,
Themselves were captured, taught by victim-prudes,
Who played the lofty, honored 'virtue' well.
And tho' for husbands' peace such lessons came
Too late, they helped to educate my world.

The governments, of churches and of states,
From strong regard for powerful working aid,
When high officials 'fell' still honored them,
And all the talented who served their cause,
If old hypocrisy could hide the 'sin.'
Thus, by example, well they taught the world
That natural laws were truest moral laws.
And tho' the radical reformers, all
Who truth sustained against their haughty rule,
They persecuted; and, when power sufficed,
Condemned and slew the saviours of the race,
The human sympathies, awakened thus,
Aroused and rallied round their martyr 'saints,'
And deified, at length, their greatest ones.

Yes, readily the open spirit-sight
Discerned the rays of light in deepest gloom!—
When, from repressions of the mating loves,
Humanity was love-sick, it could see
The race had not a 'sickness unto death.'

Tho' individuals unnumbered fell
By this each year through gradual decline
Of vital vigor till some slight disease
Sufficed to cut the slender thread of life,
Clear vision saw, the race's powers prevailed:
That not in passive yielding feebleness
They acted, but with rising energy
Still rallied, tho' the fever was acute;
That tho' strange mania at times appeared,
It but displayed the mighty acting power:
It saw, the ills that monkish morals hatched
But aided all its bulwarks to destroy;
That even scandal-gossip came from strife
To make supreme the inner consciousness
That human love deserved the chief regard:
That, while man's nature was believed depraved,
And 'morals' summoned scandal to their aid,
'Twas human interest in fellow-men,
And germ of faith in human nature's worth
Which stimulated gossip to its work;
And that this germ was thus unfolded more;
That, while the 'innocent' it slaughtered oft,
Its chiefest work was well to undermine
The false foundations of esteem, and all
The reputations on such bases built;
And clear the ground for manhood's real fame.

While priestly-morals ruled, and liberty
Denounced as 'license,' or berated it
With other pharisaic canting name,
And popular opinion so enslaved
That e'en physicians only could by stealth,
And slightly, teach the laws of life they saw
To women dying from the dormancy

Of reproductive energies repressed,
The fountain-heads of this 'morality'
The saintly monasteries all became
The bulwarks 'vicious license' sheltering:
For even there the fires of mating-love
With warmth divine o'ercame dogmatic mists,
And monks inspired to break their monkish rules,
Till scandal, publishing their practices,
O'erthrew the notion of their sanctity,
And broke their power to rule the waking loves.
And then, with curiosity aroused,
The people followed their examples well,
And 'social vices' greatly multiplied;
Till Freedom, rudely vindicated, learned
At last how properly to use her laws.

Extremely curious were love's attempts
To free itself from monkish hamperings:
At first, uncomprehended yet inspired,
Instinctively it partially rebelled,
Or, when itself beginning to discern,
Sought sheltering aid from kind hypocrisy:
Or, undistinguished, both these methods used.
With all emotions of religious life
Affiliating, as love ever has,
When blind religious sentiment and creeds
Controlled, the mating-love, with conscious life
Restrained, maintained its life as piety—
In worship of some 'saint' or 'demigod,'
Whose 'love divine' roused it to ecstasies.
Most wonderful was love's religious life:
The conquests which *its* piety achieved:
The history of its out-gushing zeal,
In social unions for religious work;—

The much-sought mystic tie of souls to God;
The yearning for the 'fellowship of saints,'
The loving interest in fellow-souls,
The song of rapturous religious joy;
The courage glowing in the martyr-fires;
And thousand ways in which the mating-love,
Repressed by childish manhood's pious thought,
Was young religion's chief inspiring power;
And, first unwittingly, and then with art
Of kind hypocrisy, itself disguised, •
Would very much surprise thy wondering soul,
Could I in words unfold a perfect view;
But only sketches can my song afford.

Yes! when, to superficial vision, love
Appeared enveloped in a hopeless gloom
Of superstition, angel-wisdom saw
That e'en its blunders wrought successfully:
When, with its terms of vain reproachful cant,
The monkish 'morals' prompted thought to scorn
Love's basis physical, till disrespect
Of it and lack of counterparting flow
To spiritual love's vitality
The children robbed of life's foundation-power;
When parents' 'virtue,' to their children, lied
About the origin and laws of life;
Then, nature struggling blindly to become
Acquainted with its wronged, dishonored side,
The impulses, unnaturally confined,
Exploded into wild 'obscenity,'
Which broke the power of such 'morality';
And, stumbling much, at length the light obtained.
And these reactions of the moral sense
At times included nations: then they held

The 'outcast' ones of monkish moralism,
As first of womankind—a sacred caste—
And, with display of all the sacraments
Of human nature's reproductive loves
As 'rites divine,' they worshiped publicly
The all-unfolding life and energy
Of Nature's loving Sire and Mother Soul.

And ever through the darkened, misty age,
When monkery was power supreme, or when
Subordinate to states and wealth it ruled;
When 'continence' was chiefest virtue deemed,
And larger manliness the greatest 'sin,'
And 'chastity' the purest grace, and love
Subdued, the spirit's grandest victory;
And when celibacy—the strange, absurd
And most unnatural disobedience
To God and Nature's first divine command—
Was held to be the truest piety;
E'en then love showed its great all-conquering power.
When thinkers, prophets, and philanthropists,
With outer vision saw no ray of light;
When aspiration's powers seemed paralyzed,
And yearning faith strained darkened eyes in vain;
When gathering mildew clogged the muse's wings;
And genius, doubly chained by want and fear,
Must hide or starve or serve the Pharisees,
And all seemed hopelessly to acquiesce
In this as manhood's final social state;
E'en then the great resistless power of love,
Unrecognized, was working well for us:
The sexes, parted in the walks of life
By rigid rules of caste and etiquette,
Found kind hypocrisy worked well for them.

Through ages, while the loves of cultured men
Were trained in monkish views of 'purity'
Till woman's trustful love appeared as 'sin,'
They worshiped their *ideal* womanhood;
And braved all hardships, dangers, risking life,
To prove their soul-devotion strong and true.
The wondrous feats of daring energy
That these knight errants, as their chiefs were styled,
Quite oft performed, and on occasions slight,
And needless otherwise, to demonstrate
Their reverence for honored womanhood,
If told, would seem incredible to thee.
And not alone for those they sought to win
Did love's great saints thus work: all 'ladyship'
Awoke their worship, and revealed the sway
Of life's divine, all-conquering motive-power.

And love of beauty joined with mating love,
And ably served in aiding it to gain
A larger, freer, truer, nobler life.
And both, with love of admiration joined,
Caused countless changing, alternating forms
Of fashion, quite fantastic and absurd;
Admired to-day, to-morrow cast aside.
And tho' to other generations they
Appeared as shapeless crude deformities;
And tho' the changes multitudinous
With over-labor much enslaved the race,
And weakened energies, and injured health
By raiment lacking or in great excess,
Or by compressing head, or feet, or waist,
Destroying thousands, and enfeebling those
Whose vital powers such onslaughts could survive;
And bent ambition into rivalry

For vain display of trappings most grotesque;
And made the dress the 'standard-proof' of worth;
And fostered caste; and deepened poverty,
And all the great oppressions aided much;
Yet in the main the fashions wrought us good,
By aiding love in its extremity:
When man, with powers executive o'ertaxed
By wars, benumbing cares, and business strifes,
Began to grow indifferent to love,
The female loveliness bedecked, again
Revived love's drooping, flagging energies.
And woman ornamented much to wake
The men's regard; and men, from lethargy
Aroused, bedecked with dress: e'en those who thought
They quite ignored all fashion and display,
And slighted love, adorned unwittingly.

And men and women both, when selfishness
By life's conflicting interests was roused
To checking love, or when oppressive cares
Caused apathy, found beauty thus adorned
Their love inspire and make it conqueror.

And fashion's trappings, while they temptingly
Displayed the beauty they professed to hide,
By thus forbidding, called combativeness
To aid in giving love the victory.

And then in theaters, dramatic plays,
Portraying scenes of life, much aided love,
By representing it the conquering power,
Triumphant over whatsoe'er opposed.
And novels—books delineating scenes
Of high, ideal life—wrought well for man,

Inspiring loves quite overborne by cares.
And e'en the trashy, yielding little sense
Besides, showed love all-powerful and divine.

Tho' Pharisees the books and plays opposed
As vain and frivolous impiety,
Yet when by 'piety' the most disowned,
When, most deserted by the 'virtuous,'
They reached their lowest depths of 'viciousness,'
They always, tho' at times disguised, put forth
This truth before the public view: made love
The real object of supreme regard.
By showing it all-powerful 'gainst its foes,
They, ever, truest, purest gospel preached.

And public journals now began to give
Prolonged accounts of all the wedding scenes.
And love's rebellions 'gainst the 'moral' rules
Still more extended notices received,
In words of sounding censure which contained
A real commendation for the 'sin;'
Unconscious first, but later, as my song
Will show, 'twas work with shrewd hypocrisy.

And, while men's courage failed to give the world
The full proportions of the truth they saw,
E'en while its import scarce was understood,
All felt that love their chief attention claimed:
The lively jokes, which ever freely flowed
At festive boards and all the social scenes,
Were of the loves repressed within their souls.
E'en those who marriage held a sacrament
Of their religion, and 'unlicensed loves'
As 'sins most deadly,' freely joked of them.

And ever when, from their timidity,
Dependent made, the women servile grew,
And so uncharitable toward their sex
That from suspicion's slightest whim they cast
On their more loving sisters loads of scorn,
Then loves of men, less hampered, soon began
To somewhat rally in defense of them;
And e'en the starving passions worked for this
Whene'er hypocrisy could shelter give.

Such were a few of countless cunning ways
In which the hampered love displayed its power;
And oft, when outer senses knew it not,
Its light and warmth diffused through social hells.
Nor in my race's darkest periods
Were all love's triumphs made unconsciously;
Nor friendship's yearnings always unsupplied:
Tho' many found their chief supplies to come
From inspiration of the atmosphere
That loving natures, from their inner lives,
Unrecognized by outer consciousness,
Give forth to vivify each other's souls
While quite estranged by creeds and outer thought,
Yet sometimes love awoke to know itself:
The larger, manly natures oft discerned
The impulse moving them, and spurned 'the rules';
Or, when debarred from objects of their love
By sense of virtue or propriety,
As secret guardian angels lived, and wrought
Unrecognized for loved ones' happiness;
And found a heaven on earth in working thus:
If want oppressed their wards, hypocrisy
Was called to give assistance to their needs

Unseen as such, that gentle timid ones
Might feel no obligation for the aid.

And when at times the hampered lovers came
To recognize their yearning impulses
But other ties or social prejudice
Made closer union quite impossible,
They still in tender friendship lived, and thus
Began to build a heaven amid the hells.

And tho' the friends and lovers, when they met
In outer social life and each in part
Discerned the soul affinities, were kept
Apart because they failed to understand
Each other well, and dark suspicion, caused
By misty moral views, controlled the thoughts,
Yet even then, through all, they much inspired;
Enlarged, and aided each toward happiness,
By soul-communions held unconsciously.
And larger joys at times such souls surprised:
For dark misfortunes oft revealed the depth
And mighty power of friendship and of love:
And yearning souls, united, found a joy
Unspeakable amid external hells;
And, looking upward, saw the smiling heavens,
And angels beckoning, and, forgetting all
Their sorrows, rose serene on lightest wings.
Then, from the heights of heavenly blessedness,
Unmoved, they saw the lower selfishness,
False morals, 'legal' power, and bigotry,
And scornful social prejudice, combined,
All battling 'gainst their higher life in vain;
And calmly heard the charge of 'viciousness'
Against themselves when giving earnestly

The warm fraternal, helping hand of love
And fellowship to those within the hells.

Nor, through the darkest ages, when the loves
In blunders strove with these repressing powers,
Did ever human soul who once had joined
In active consummated mating love
And read the other's life, thereafter find
The loved one's image from the heart effaced.
Tho' cringing fear of popular reproach,
And false ideals of morality,
Enslaving conscious thought, so oft produced
A havoc sad in wrecks of loving lives;
Tho' many to secure one more beloved
Who otherwise could not be gained, disowned,
Deserted, and foreswore the love they felt
For former loves; and oft from strife against
Disturbing moral sense and sharp attacks
From wounded love's resentments, found their own
Reversed and changed to bitter hate;
Tho' many lovers, when absurdly kept,
By false conditions, in a contact close
Each with the other's inharmonious traits,
Found discord rise and separate their lives;
Yet *never once* did love itself incline
To coldly turn from any loving mate,
E'en tho' 'twere mating with a fuller love.

And many, moved by love's resistless power,
When strong conventionalities forbid
The union, braved the public scorn, and lived
In 'ignominious' obscurity,
And sacrificed whatever stood between—
E'en broke the nearest, dearest kindred-ties,

When life's all-conquering impulse they withstood.
And many sacrificed their lives for love,
And died mid tortures, 'legally' imposed,
By monkish morals and their governments.
Then, while the people acquiesced in thought,
Such noble, grand, inspiring courage woke
Within them strong instinctive sympathy;
Which taught more wisely than they saw, and gave
Approving verdict, making martyred ones
The first of all in public interest;
And thus, unconsciously, the saints of love
Enshrined in human worshipful regard,
As human nature's true ideal souls.

Thus have I sketched the yearnings and the strifes
Within the darkest hells my earth produced;
And indications of the grand ascent,
Which, through long suffering, my race achieved.
I next will show thee more of how the powers
Of spiritual or religious life,
Unfolding, strove and struggled mightily,
With stumblings oft, and many bruises sore,
As they developed in the glimmering light
Of manhood's coming morning's opening rays.
Thy sympathies fraternal still will find
Themselves at times recoiling from the view;
But yet, thy faith more clearly will discern
Its anchor-hold on all-perfecting law,
While briefly to thy view I represent
The rising day-star and the breaking dawn."

HUMAN LIFE;

OR,

"THE COURSE OF TIME" AS SEEN IN
THE OPEN LIGHT.

BOOK V.

ANALYSIS OF BOOK V.

The angel-bard sketches the advancing religious ideals and activities of his race; the increase of the prophets, and the gradual opening of their minds to clearer inspirations; tells of the pastoral prophets, their visions of a Messiah, or exemplar and pioneer of the race; describes his appearing, character, teachings, and work; his martyrdom by ecclesiastical persecution; and the rise of a new religious system from the decomposing and reconstructing effects of his ideas on prevailing opinions.

He shows that with the new religious ideas was developed a new ecclesiasticism; the greatest the earth produced; which, tho' teaching greater absurdities, and persecuting more cruelly than did any before, still, conserved this teacher's central truth, and wrought it into the general consciousness, where, tho' befogged, it wrought well for man: that, in forming a "theology" to explain man's relation to God, it unconsciously taught man to reason on religion, even while forbidding him to do so; and that, by so doing, finally the sovereignty of individual intelligence was affirmed, and maintained against the church.

While the angel-bard is describing the crude fancies held as religious faiths, the stranger expresses surprise, calling them unnatural; the bard declares them natural to the stage of religious growth that originated them, and relates his own earth-life experience and entrance into the angel-world while believing them. He then sketches some of the quickening effects of the morning rays, and invites the stranger's attention to life's development in the deepening dawn.

HUMAN LIFE;
OR,
"THE COURSE OF TIME" AS SEEN IN THE
OPEN LIGHT.

BOOK V.—THE DAY-STAR AND THE DAWN.

"While earth's awaking manly energies
Were struggling in uncomprehended strife
With 'moralisms' outworn, by governments
Conserved to aid the love of power and gain,
The intuitions of the riper souls,
Which, gradually waking, had produced
Instinctive efforts for a truer life,
Began to reach and partially inspire
The intellect with higher life and power.
And tho' with blunders manifold it wrought
For ages, while to superficial view
Its work appeared but little to avail;
And often rather seemed to help increase
Surrounding 'evils'—strengthening prejudice,
Inflaming all the powers of selfishness,
Exciting pharisaic bitterness,
And firing more the persecuting zeal—
Yet ne'ertheless it slowly modified
The crude ideals, till despotic rule
Began to own the sovereignty of thought.
And, as our childhood fancies, fading, lost
Their first dogmatic soul-repressing power,
The prophets of my race increased; and now,

With powers expanded by the morning air,
They scaled the mounts of spiritual life,
And caught some gleams of morning's dawning rays,
And in ideals new reflected them
Upon their fellows in the vales below.
They saw our God as kind beneficence,
Who sought his creatures' good, and not as power
Almighty glorying in self alone.

And when this truth, in grand simplicity,
Commenced to vivify my race anew,
The older powers of despotism began
To find their institutions crumbling down,
And rallied, all the prophets to destroy.
But tho' the people—in their conscious thoughts
By despots led—with persecution met
Each rising seer who labored in their day,
Yet new ideals moved the public mind,
And pious zeal began to consecrate,
With reverential awe, the tombs of all
The former prophets, by their fathers slain.
For many centuries despotic power,
In governments, ecclesiastical
And 'civil,' from the sense of feebleness
And insecurity—the dotage fear—
More desperately put its efforts forth
The race of prophets to exterminate,
And quench the light that decomposed the creeds.
But still, the race of prophets multiplied
In every land, and higher summits gained
On Nature's mounts, reflecting light around.

While prophets in all nations oft appeared,
A smaller people, quite obscure, in calm

Seclusion of their shepherds' life, produced
The larger number of the more inspired.
And these then pictured forth the God of all
As gentle shepherd, caring for his flocks,
And seeking to promote our human weal.
They saw the rising day-star's gentle rays
Shoot forth above the distant eastern hills,
And heralded its rise; and prophesied
For manhood's life a great millennial day,
When wars and sordid strifes of selfishness
Would cease, and all destructive energies
Be tamed, and perfect freedom, harmony,
And genial love, would everywhere prevail.

Their opening spirit-senses, thus inspired,
Perceived, a prophet finally would come
With powers perfected, clearly to discern
The spiritual nature's life and laws;—
A man with human attributes matured
And balanced, so that to their human race
In its advance toward perfect manliness,
He might a leader, a Messiah prove.
They pictured forth in many joyous songs
Their great ideal human character.
They greatly longed to see his day; and oft,
In glimpses of great Nature's principles,
Their intuitions saw his life revealed,
And by the vision cheered, their work performed.

At length, when all the dogmatisms were dimmed
Before the new ideals, till within
The public mind mere rites and symbols served
The piety that craved a living faith,
This leading prophet of my race appeared.

From higher spiritual altitudes,
His much-unfolded spirit-senses saw
The light of principles with clearer view.
Our Manhood's day-star, risen in his soul,
Its scintillations shed throughout the earth.
His intuitions grasped sublimer truths,
Which partially illumed the intellect,
And woke within his fellows, truth-desire,
Which, blundering through the ages, finally
Matured, inspired completely, and conjoined
The powers as perfect reason, Manhood's Crown.
He saw our God as father to the race,
Who doeth all things for his children's good;
That forms and institutions, Sabbath days,
And all religious rites and sacraments,
Were made for man, to serve his interests,
To be dispensed with when in this they failed;
That man was more than 'creature by the great
Supreme created, his almighty power
To glorify;' and more than 'cherished sheep
By kindly shepherd cared for and supplied;'
That, as a child, the father owed him care,
Which all his laws were working to afford;
That man, of all the mighty universe
The great immortal second center is;
That Nature's ever-acting countless forms
All circle round him as around our God.

He saw more clearly, made more positive
The statement of the great foundation laws
Of real, natural morality;
And, in their light, dealt telling blows against
The priestly systems, which opposed their sway.
His true, all-sided, manly nature saw

And understood all human characters;
And 'gainst their ignorance and prejudice
Arrayed the truth he found within their minds
Against their selfish arrogance invoked
Their own fraternal nature's impulses;
And 'gainst their superstitious thought of right
And duty to old dogmas that enslaved,
He set their inner consciousness, which now,
Unknown to them, was waking to the light.
He taught that every doctrine, tho' revered,
Should change when newer gospel-light had dawned;
That formal worship-rites should ever wait
Upon philanthropy's diviner claims;
That worship most acceptable to God
Was labor for his human children's weal.
He showed that God his revelation gives
Direct to every individual,
As fully as his nature can receive;
That tho' the prophets' inspirations, given
In scripture records, may much aid afford,
Yet each for self should judge of truth divine—
Should search the scriptures, test his grounds of faith,
And for himself determine what is right.

His gentle, tender, sympathetic soul
Severely felt his fellows' sufferings,
Inflicted by the greed of power and gain,
Which, organized in governments of church
And state, with pharisaic moral-sense
Supporting, in the name of God and law,
Such heavy burdens on the people bound.
These wrongs his indignation mightily
Aroused, and with denunciation strong,
And condemnation 'gainst oppressors hurled,

He prophesied their systems soon would fall;
That earth and heavens, or powers of state and church
Would be consumed by mighty judgment-fires;
And both be built anew, complete, well based
On principles of truth and righteousness:
That thus he should appear on earth again,
In his great principles' supremacy,
Triumphant o'er the wrong; and then that all
Would crown him human aspiration's king;
That enemies then, risen to manliness,
Would look on him they pierced, and, mourning, own
His sway; while righteousness would ever then
Prevail, and man with God and angels dwell.

These truths, by intuition chiefly seen,
And through analogies or parables
Expressed—as only they could be, because
The intellect had not their science found—
Imperfectly were understood by those
Who as disciples listened to his words,
If all their import e'en the teacher knew;—
But still his words the people's inner sense
Inspired, and in their famished spirits woke
A new vitality; which tho' expressed—
As it could only be—in other forms
Of superstitious thought when it essayed
To form a new 'theology,' or tried
To judge what character the teacher was,
Yet ne'ertheless the quickened reason-germs
Aroused extremely all the despots' fear.
In half-despairing sense of waning power,
They rallied all their banded energies,
And all their craft and cunning, to devise
The means to crush the teacher and his work.

The power ecclesiastic of his land—
The latest great religious government,
Most vigorous in its pious energies
Of all that then existed on my earth—
Both led and instigated all his foes.
Altho' their nation was by foes subdued,
Yet these hierarchial magnates, in their dread
Of this new waking spiritual life,
Forgot repugnance to their conquerors;
And, with a craven spirit, sought their aid.
But priestcraft, conscious of declining power,
Was forced to seek the guardian aid of old
Hypocrisy. And, while the teacher cast
His fiercest indignation-thunderbolts
At them for working 'neath its care, they found
That it alone could serve their purposes,
And that it failed beneath the teacher's gaze:
When seeking from his patriotism—in which
He might have naturally supposed that they,
His fellow-countrymen, would sympathize—
To gain a word which could be treason made
Against the conquering monarch, he replied:
'To Cæsar render what to him is due,
But give to God whate'er to God belongs.'

The prowling spies and despots inly felt
That such a manly soul could not uphold
The crude, unmanly pharisaic rule,
Enslaving love by artificial laws,
And sought to gain some word that might array
Against him social moral prejudice.
He saw their motive, and, while uttering
The truth sufficiently to be perceived
By all who had the light to understand

Its import and supreme divinity,
His manly wisdom and sagacity
Confounded all the haughty arrogance
Of priestly magnates, and the cunning craft
Of their detectives; and within the minds
Of darkened listeners, whom the tricksters sought
Against him to array, he shed new rays
Of warming light, to quicken and illumine.
The heavenly kingdom he declared would come
Upon the earth, and love and harmony
And joy prevail, as in the higher heavens.
And when his pharisaic foes inquired:
Whose wife would she be there, who had in turn
Been wed to seven brothers by their laws,
He said their marriage then would be no more;
But all like angels evermore would live,
While foiling thus their selfish craft, which sought
To find excuse to persecute, he left
The blinded bigots, by the monkish views
Of 'purity' enslaved, to think he meant
That mating love and union then would cease,
And life's great central fount of joy be dried.
For only, till from superstition freed,
Could thus their misdirected reverence
Be kept from rousing prejudice to close
The windows through which spiritual light
Might come at last, revealing Law Divine—
The Law of love in freedom's purity.

The priestly 'legal' moralizers felt
The spirit of his law of liberty
To monkish morals was dissolving power,
And found a case to show its character:
They brought a woman taken in the act

Of yielding love unlicensed by their 'laws,'
Which said for this she should be stoned to death,
And of the prophet asked, What sayest thou?
His manly wisdom in one sentence showed
Their natures or their laws in this were wrong:
'The sinless man among you, let him, then,
Cast first a stone to execute the law.'
Confounded thus, her stern accusers fled,
And with them all their crowd of followers.
Then, uncondemned, with kind fraternal love,
He gently bade her go in quiet peace,
And 'sin no more'—to let her conscience rule.

He used their Sabbath as his need required;
Yet, with religious indignation moved,
He drove the money-changers quickly forth,
Whose greed had made the temple of their God
A place of traffic, where they gained the means
To crush the poor in name of God and law.

He disregarded all the 'sacred' rules
Of earth's 'respectable' society—
Associated with the 'outcast' ones;
And even found among them choicest friends.
The social-prejudice quite ostracised,
And made his name devoid of 'good repute,'
Called him the friend of harlots, publicans
And 'sinners,' friend of all they deemed 'depraved';
And heaped upon him epithets of scorn,
Till all who held an honored social place,
Must seem to shun and treat him with contempt;
And when they wished to learn the truth he taught
Must come disguised, unknown, or sheltered well
By ever-ready shrewd hypocrisy.

And yet great multitudes of earth's obscure
And needy children followed, saw his works
Of love, and heard his words of wisdom fall.
And even rulers, who began to feel
A hungering for truth and wisdom, came,
Well covered by the sheltering shades of night,
Or by pretended curiosity
To see 'the great fanatic' of their day.

And many, from a half-developed faith
In truths they felt but failed to comprehend,
With great exaggeration spread abroad
His fame for mighty works, the instruments
Of which they did not know; and this again,
And yet again repeated, many times,
And magnified by every trumpeter,
So much intensified the energies
Of man's unfolding spiritual life
That all the churchly magnates, who would still
Maintain themselves upon the crumbling forms
From which the living soul of faith had fled,
Began to fear the 'moral universe'
Was crumbling 'neath his influence, and that
The laws of God would be at last o'erthrown
Unless the priestly power protection gave,
And stopped this tidal-wave of 'heresy.'
Then, with a desperation rallying,
They turned against the dreaded seer the words
Of metaphor, in which himself he called
The king of that new Zion which he strove
Of spiritual principles to build.
With this as treason 'gainst the ruler urged,
They gained his acquiescence, and at once
The teacher slew by nailing to a cross.

The new religious life and waking faith,
Which they expected thus to quench, were roused
To greater vigor and activity
By outraged sympathies of followers.
The teacher's brave disciples soon believed,
And, with untiring zeal and earnestness,
Throughout the world proclaimed that from the dead
He had arisen. Their spirit-senses, made
Intensely sensitive by newly-born
Disciple-love, aspiring, all beheld
His spirit-presence, and religiously
Believed they saw the body which was slain.
Then converts multiplied; and, with a new
Enlarging faith, and love and zeal inspired,
Exaggerated constantly, and spread
Abroad the statement which should well confirm
Belief that he had risen from the dead.
And myths of rumor, readily believed,
Were added to their faith, until at length
The evidence seemed irresistible.
Then all the powers of man's religious life,
From their contracted, semi-torpid state,
Expanded with reviving energy.
The intellect new rays of light received,
And with more powerful efforts strove to join
With its great intuition-counterpart.
And tho' for ages worse than failure seemed
Its incomplete success, each blunder helped
To teach, and finally complete the work:
It called the thoughts to efforts to explain
The teacher's life and character and words,
To grasp the import of his gospel-truths,
And spread their light throughout a darkened world
Until the heavenly kingdom should prevail.

Since first his spirit-senses caught the rays
The rising day-star shed upon his world,
Had man endeavored, with increasing zeal,
To see his soul's relation to his God.
He dimly saw the great eternal truth,
In much distorted partial-outline view
Of God with man, in man incarnated.
Yet, with his thought of 'evil' interposed,
He saw him not as in each human child;
But when some mighty character arose,
Who filled men's feeble sense of excellence,
They thought the man begotten by their God.
Thus prophet-teachers oft were deified;
And even haughty warrior-conquerors,
From their religious oracles—the 'gods'
Enthroned within the 'sacred shrines' maintained
By priestly craft, by aid of priestly tricks,
Which mighty bribes could bring to serve their aim—
Secured the envied names of demi-gods.
And sometimes founders of 'religious faiths'
Were deified by later followers,
Tho' scorned and persecuted while they lived.
This notion, growing in poetic thought,
Imagined such a great incarnate god
As bearing 'their Creator's wrath' for man.
This, dramatized some centuries before,
And played for reverent crowds upon the stage,
Became more venerated year by year;
And, much diffused among religious minds,
To this great teacher's life was soon applied.

In former ages man's attempts to scan
The origin of 'evil,' made him see
Himself as 'fallen from a holy state;'

Exposed to 'wrath divine' and 'punishment
Unless atonement should be made for sin.'
And seeing God—as man could only see
While yet his growing nature's basic powers
Predominant and unenlightened wrought—
As pleased with flattering tribute to him paid,
With all the sweet perfumes which men esteemed,
They burned the choicest of their flocks and herds
On altars, sacrifices to their God;
Supposing blood thus shed would cleanse from 'sin.'
And when this fancy grew quite popular,
The priestly magnates, for the purposes
Of gain and strengthening priestly pomp and power,
Required it as the chief of 'sacred rites';
With first demands on human reverence.
And in the waking spiritual powers,
Amid the day-star's scintillating rays,
These germs of faith were energized anew,
And gleams of rationality were given
When first the central truth was well proclaimed
Of human sonship to the God of all.
And, round this circling, they were modified,
Compounded all anew in forms of thought
More subtle, till they formed 'theology'
In germ—the dogma-system—which prevailed
In varying forms through its gestation-stage,
Until at length our Manhood's open day
Brought forth the science of the soul and God
Relieved from dark distorting mysticisms.

These first and crude endeavors to explain
The meaning of our spiritual life,
The tie to God, the human destiny,
And 'evil's' origin and final cure,

Conceived that man was 'fallen, lost, condemned
To endless woe unless some plan devised
By sovereign grace and wisdom had atoned,
And thus forgiveness rendered possible.'
Men's sense of justice, 'law and majesty
Divine,' supposed that only thus could God
'Forgive;' but their fraternal impulses
Forbid the thought of hopeless woe for man.
And thus they came to think their 'teacher Lord'
The 'great eternal only son of God:'
That God existed as a trinity
Of persons—Father, Son, and Holy Ghost—
Co-equal, co-eternal, evermore;
And that the Son, from mighty love for man,
Came, voluntarily incarnated
In human form, by suffering life and death
To pay the 'penalty,' and 'wash away
In blood of such Divine Humanity,'
The 'sins' of all who this 'salvation' sought.

And when the notion of atonement took
This higher form, 'theology' looked back
On burning altars as but typical
Of this, 'the all-sufficient sacrifice.'
And all the sacrificial offerings made
In former days were thought to point to him.
And he was called 'the great atoning Lamb
Of God who taketh human sins away.'
And thought, in striving to assume the lead
Of man's religious life-activities,
Made faith in him as such, men's only hope
Of 'mercy from their much-offended God,'
Of rescue from their 'sinful fallen state,'
And from 'eternity of misery.'

In new religious life thus energized
By larger faith, men's faculties aroused
To mighty efforts to 'convert and save
Endangered souls of fallen sons of God.'
Their strong resentments, all their selfish powers,
Now joined as willing servants in the work;
For whatsoe'er opposed them they believed
Inspired by dark malignant 'demon' foes
Of God and man—by 'fallen angels,' 'lost,
And hopelessly depraved'—who gave themselves
To constant strife to blight the good; to thwart
Their God's designs, and ruin man, his child.

Moved now by larger faith and mighty zeal,
With higher powers, inspired, all urging on,
They rose above the old society,
And gave their lives to their religious work.
Their greed was tamed to recognize, and act
Subordinate to great fraternal loves;—
To join in free co-operation-strife,
And all things hold to serve the common weal;
Acknowledging that human powers and all
Their products, rightfully, belong to all.
And for a time, in all their social life,
The pharisaic morals they ignored—
Forgot the word 'respectable,' and gave
Full fellowship to all the 'outcast ones'
Who owned the rising faith. Their simple lives
Of natural-law morality brought on
Their heads the public scorn; and all the brood
Of scandal-imps their path beset, and soon
Their names with foul detraction much beslimed,
Their liberty, declared free scope for crime;
Their fellowship, the choice for 'vicious ones;'

Made accusation to the government
That in their social gatherings they joined
In 'vile' disgusting practices—in all
That public 'morals' deemed 'obscenity.'
But still, with zeal they wrought their mighty work,
And, tho' with persecution struggling long,
And many falling martyrs to their cause
In torturing death by maddened despots' hands,
They would but know their 'saviour crucified,'
The 'great salvation, and redeeming love.'

The mighty power of spiritual life
They wielded reached the people's yearning souls,
'Converting' sometimes thousands in a day.
The pharisaic power grew weaker still;
And ere the generation passed which slew
The teacher, its great 'holy city' fell;
Its haughty nation, thus o'erthrown, dispersed,
No more on earth to wield despotic power.
And but three centuries had passed away
Since this Messiah-teacher thus was slain
Before the old religions yielded up
Their scepters to the new: the empire vast
That ruled the world the rising faith received.
The church the new religion now had built,
At first protected by the mighty state,
Became the master soon, and to its power
Made leading 'earthly governments' bow down.
And now with all the greatest powers of earth,
As with the first disciples of 'the Lord,'
The cross, from instrument of 'shameful death,'
Became—and till the Opening Day remained—
The emblem held in worshipful regard,
As symbolizing '*the* great sacrifice.'

Thus came the great ecclesiasticism—
The vast terrific churchly government—
Which in its prime the vigorous nations ruled,
And e'en while dwindling shed its mists on all
Till manhood's fully-opened Judgment Day.
And tho', in wielding with a stronger arm
Its larger powers to serve a darkened zeal,
It persecuted more unsparingly
Than others, filling all the skies with glare
Of martyr-fires, it still maintained the faith
Of human Sonship to the God of all.
And when at length the barbarous tribes had risen
And overthrown the civil power which long
Had ruled, the church awoke in savage souls
A consciousness of Godhead parentage;
A sense of manhood's spiritual life,
And spiritual needs' supreme demands.

This church made great devotion to its work
And talent serving it, the ground of all
Preferments to its 'sacred dignities'
And mighty hierarchal offices.
Thus, checking powers of caste, it helped prepare
For newer governments, more natural,
To take the place when despotisms declined.
It also served, tho' aiming not at this,
To keep alive the thought in human minds,
That man's intelligence had right to lead:
Altho' by far the most intolerent
Of all ecclesiasticisms, toward those
Who questioned its authority and creed,
Yet, by its zeal to make its faith supreme,
It taught, unconsciously, that man should give
Complete allegiance to the truth perceived.

Its earnest tireless efforts, ever given,
To make its faith a system rational,
Had, ere the church arose to power, produced
Divisions numerous, whose learned schools
Had many writers on the mighty themes;
And they, in turn, and by the different sects,
Were held to be 'inspired authorities.'
And tho' the great predominating sect,
When risen to power, the others much absorbed,
Yet, when it most completely ruled the world,
To keep down 'heresies' (as other forms
Of faith were called) its efforts overtaxed:
When excommunicated, driven from all
The scenes of social life and sympathy
Of all 'the faithful,' in the wilderness
And mountain caves dissenters lived and thrived;
Or hunted down and cursed and sacrificed,
They rose triumphant o'er the martyr-fires,
While victims' blood, in ashes scattered round,
Proved fruitful seed of all the 'heresies.'

When in its greater life-activity,
With greater blundering work, the church revived
In greater vigor pharisaic rule,
And monk-ideals of morality;
Dishonoring in the people's conscious thought
The mating loves; and on its priests and nuns
The sacred castes for piety esteemed—
Enjoined the lives of strict celibacy,
Their larger powers of opening manly life,
E'en while uncomprehended, found a way
To still inspire their souls with life of love:
The vital fires would quicken mightily
The larger, truer natures vigorous

Among the celibates till, with the aid
Of kind hypocrisy, they secretly
Rebelled against their vows unnatural,
While yet the outer sense of right could not
Perceive that 'chastity' (as abstinence
From love's delights was called), tho' held to be
The greatest virtue, truest piety,
And 'purity' the most immaculate,
Was violating God's great central law,
While priestly 'sin' was blind obedience.

Within the church's faith—this compound new,
Of partial truths, distorted, blurred, and mixed
With errors so incongruous—was much
To vivify the natures it enchained.
And not alone in restless characters,
Who, sheltered by hypocrisy, would 'sin,'
But timid, passive, weak, submissive souls,
Found church-ideals all their mating-loves
Inspired unconsciously as piety:
Through all the centuries until the light
Of Manhood's Day, the hampered pious souls
Their yearnings somewhat fed upon the flow
Of deep religious sentimentalism:
The women with intense devotion clung
To their ideal 'Lord'—the human side
Of God, presented in the church's faith—
And when grim persecution raged around,
Inspired with love's undaunted constancy,
In truest love-devotion, oft they gave
Their lives; and in their tribulations found
An inward joy incomprehensible;
And sometimes ecstasies their souls inspired
And features glowed amid the martyr-flames,

When spirit-senses felt 'their Lord' was near,
Yet never dreamed the chiefest element
Of their great love of God in this his son,
Was spiritual life-activity
Of mating-love for their ideal man.
And as the men who piously obeyed
The church in curbing conscious love were much
Inspired by their ideal womanhood,
The church exalted o'er all womankind
The mother of their great 'incarnate God.'
In this they saw not mating-love expressed,
For neither man nor woman yet perceived
That in religious feeling—every side
Of life, of spirit as of outer form—
The mating-love the vital basis is;
Its life the central vitalizing force.
And yet the soul's instinctive senses then
Found means to make a working hold for love
Within the creeds that most against it strove:
When monkish thought of 'purity,' enthroned,
Had come to sacred hold virginity,
As womanhood's divinest, 'purest' state—
The budding hope exalting o'er the flower,
And o'er the well-matured and ripened fruit—
Then sense instinctive saw divinity
In motherhood and mating-love, and deep
Unconscious worship of the soul devised
A way to gain for them their reverence:
It held the mother of their 'risen Lord'
A virgin in her life of motherhood,
Whose love was 'pure' in consummation act
Of nature's sacrament with 'the Divine—
The Holy Spirit—who begat the child.'
Thus while their thoughts to monkish notions clung

They made these notions somewhat glorify
Our nature's great divine foundation-loves,
And wake for them a worshipful regard
While yet dishonored by the childish creed.

Most curious were all the many ways
(But few of which I need to mention now)
In which, through blinding mists and saddest scenes
Of darkest night, the intuitions wrought;
And strange the morning quickening ere the eye
Illuminating rays could well discern.
Tho' manhood's powers, expanding, stumbled much,
And many bruises sore received in their
Attempts in dim distorted light to walk
The path of spiritual principles,
This strengthened all the energies to hold
The course when dawning light should make it clear.

At length the breaking dawn began to shed
Some feeble glimmers of the morning light;
And man's expanding germ of reason strove
With greater vigor to unfold its life:
It grasped the creeds so long revered, and strove
To find some demonstration for their claims.
And tho' ecclesiastic power denounced
All this as impious, presumptuous,
And sent its excommunication 'bulls'
Against all 'theologic heretics,'
Reformers rose, and to the world proclaimed
The truth, that man, the individual,
Direct relations held with Parent Soul;
That he himself was judge of what his God
Revealed, and what his revelations taught;

They reaffirmed their prophet-teacher's truth.
That God had never institutions made
The master of the soul's intelligence.
And tho' the church the dogma-forces roused,
This 'heresy' could not be overcome.
It sought not shelter, now, in mountain caves,
But bravely fought ecclesiastic power.
Its first great champions with boldness met
And checked the great authority that strove
To bind their souls. The people they inspired
To claim some liberty; and governments
To lend their aid to help defend the claim.
They formed new churches, which acknowledged man
As revelation's great interpreter,
Their churches sought to reconstruct the creeds,
And strove to honor reason's voice and build
A natural, rational theology.
But fogs of morning, rising, so obscured
The light that they could only see in part,
And much distorted, Nature's sacred truths.
The scripture given by the ancient seers
And early followers of the 'Son of God,'
They held, but some declared 'apocryphal';
And for 'the Scriptures' as thus modified,
They claimed the same infallibility
The mother-church had for her teachings claimed.
They saw not that their principle affirmed
Made man the judge of what 'had come from God,'
As well as what 'his word' expressly taught;
And tho' first acting on their principle—
Rejecting with their 'judgment uninspired,'
As they esteemed it, books the parent church
Received—they held as 'infidels' to God
Whoe'er the rest received not as his word.

But dogmatism built on a principle
That set aside its old authority—
Its creeds and churches reared by open acts
Which spurned the mother-church's claims to rule
O'er human thought—found that the daughter-sects
Now crumbled and divided constantly;
And thus the new ecclesiasticisms
Which they created, each against its own
Society, and 'gainst the others warred,
Divisions multiplied, until at last
The principle prevailed, in causing all
To follow reason and their interests,
And leave dogmatic governments to save
Awhile their forms and crumbling moralisms
By sheltering care of old hypocrisy,
And wealth assisting while they served its turn.

The fogs of morning, thickening round the eyes
Of these reformers, quite obscured the view
Of some great truths the mother-church beheld:
The ever-present, never-failing light
Of living inspiration from our God,
Which she had seen as to her magnates given
To aid the work of 'saving human souls,'
They saw as ceasing with the 'olden time';
Supposed that naught of this their day beheld
But record in 'the Scriptures' handed down;
Communion with the spirit-world, which she
Had seen as given by 'grace miraculous'
To highly-favored 'saints,' they thought 'had ceased
Since men had ceased to be inspired of God.'
The truth that in the spirit-world there still
Was reformation for the 'sinful souls,'
(Which mother-church beheld in misty view

Of 'purgatorial' refining flames
For 'sinners' who its great authority
Confessed), they wholly lost the sight of now.

When some, in dawning light, began to see
That Wisdom Infinite from first designed
Whate'er results his works at last produced,
While still believing in an endless hell,
They thought our God had, by a partial grace,
Selected, chosen some for his abode,
The others left, predestined to be 'lost.'
And yet, with wondrous inconsistency
To outer view, they who professed this creed
Declared 'salvation' free to all who sought
Aright; and claimed these doctrines harmonized.
Predestination with its logic held
The intellect; the ablest minds believed,
And earnestly with mighty zeal proclaimed
This doctrine, tho' so contradictory
Without its correlating counter-truths.
Its teachers' sympathies suppressed and pained
By hopeless logic, chilled and nearly dried
The body's vital juices, till they grew
All lean and angular and hard, and all
Their features sad and sour, and quite repelled
The gentler feelings of the human heart:
And pharisaic morals grew intense;
And charity declined, and friendship waned,
And love appeared to shirvel day by day,
And hopeless apathy to cover all,
As, blinded by the mists, most faithfully,
With wondrous resignation to their God,
Predestination's votaries pursued
The leadings of their fog-distorted truth,

E'en while its chilling logic froze their hearts
By 'scripture proof' that even infant-souls
Were 'unelected' by the sovereign grace,
And 'sent to suffer in an endless hell.'

And when the preachers of free grace arose,
And great fraternal love began to see
The truth, but not as yet to understand
That hell was but a temporary state
Of discord and unhappiness, against
Predestination all their powers they threw,
As 'gainst the mortal foe of human hopes:
They warmed the victims of the awful chill,
And soon the newer faith was conqueror.

Strange were the efforts made by morning seers
To penetrate the dark dogmatic mists;
Most curious the fancies they conceived
In seeking true theology to find;
And passing strange, most wondrous to thy view,
Will seem the mighty surging impulses
Of mental life thus struggling into light:
E'en our *advancing legions* saw their earth
For 'man's rebellion cursed;' they saw themselves
O'erwhelmed by 'sin'—as 'fallen,' 'totally
Depraved,' unable of themselves to rise;
At 'enmity with God;' 'their righteousness
But filthy rags within his perfect view.'
They saw their God to be 'consuming fire
To all who failed to gain "the Saviour's" care;'
A stern and terrible vindictive 'judge,'
Dispensing vengeance to the 'sinful' soul.
They saw our earth a dark and dismal vale
With pitfalls of 'perdition' all around:

Where all must blindly seek the narrow path
Of 'partial grace,' that only safely through
Could lead the soul sustained by help Divine;
Saw earthly life a state where all must serve
A short 'probation for eternity,'
With 'sinful hearts' opposed to 'saving grace,'
And 'demon foes' of great intelligence,
With tireless efforts, using cunning arts
To stimulate their 'proud rebelliousness.'
They thought their natures must be wholly changed;
And that the spiritual birth, of which
Their 'Saviour Lord' had spoken in his day,
Was 'saintly' transformation 'pardon' wrought
Within the soul that 'saving grace' had reached.
'Twas thought that change a 'witness' gave to man
Of this, in sense of 'pardon' found.
This came and went as hope or fear prevailed,
And great perplexity it often caused:
The most devoted souls were racked with doubts
Of their 'acceptance with their God;' with fears
Of being found 'unworthy' at the last.
The most benevolent, unselfish ones
For whom this 'witness' testimony gave,
Oft found their great solicitude for souls
Of fellow-men, by fears for self disturbed.
They thought that most of our humanity
Would be disowned and 'lost eternally,'
That God at last, an awful judge, would come
To burn the world, and take 'his ransomed' home,
And 'sinners' from his presence cast away
And plunge them in a 'pit of utter woe,'
To 'writhe forever in devouring flames,'
With 'hope departed,' 'mercy out of sight,'
And 'justice mocking at their misery.'"

"Oh! is it possible," the stranger said,
"That thoughts like these could ever have prevailed !
It seems almost incredible to hear
Of such a people, glorious now in love
And wisdom—knowledge of themselves and God—
That notions so unnatural could e'er
Have racked their hopes, embittered sweetest loves,
And fettered all their aspirations thus!"

"Unnatural to *thee* such notions seem,"
The bard replied: "They are unnatural
To childhood or the early youthful stage
Of any human race: simplicity
Of thought and feeling then distinguish them:
But thoughts like these are natural to the stage
When intellect and intuition strive
To use their energies and join their powers
As reason while as yet the sight is dim
And truth distorted by the morning fogs.
All worlds have similar experience
When Manhood's Day begins to dimly dawn.
But most of this have I observed in mine.
I know right well, from full experience,
How natural seemed these thoughts in such a time;
For in that stage of my world's history
My earthly life was passed: with feeble form,
The nervous more than life's sustaining force;
With spiritual feelings most intense
Impressible and highly sensitive,
My life commenced in such distorted light:
I saw these crude conditions, and received
My fellows' warped opinions of the cause—
Imbided the notions which the human powers
Had been for ages forming to explain,

And which they now believed the 'truth divine.'
I looked around upon my fellow-men,
And saw what seemed a dread perversity:
I saw, with keenest pain, terrific strifes,
And rankling hatreds, jealousies, and wars;
Saw, daily, mutual human interests
Which seemed as if they should have firmly drawn
Together kindred souls in closer ties,
Repel, and stir up strong antipathy,
And dark repulsive envy and distrust,
Till mutual, conflicting interests seemed,
And all society became a field
Of struggling discords, where all human loves
And friendships, all the gentle sympathies,
Were forced to wait on sordid selfishness
And savage passions spurred by customs, 'laws';
I saw the selfish, shrewd, ambitious ones
Grow strong, and plunder and oppress the weak,
And build up castes on wrecks of brotherhoods,
With governments despotic as their tools;
The poor grow passive, listless, dull, or else
In fitful struggling strifes of powers repressed,
In half-despairing efforts, rouse to crime
And hopeless competition with the hordes
Whose great rapacity wrought crimes by 'law';
Saw in the masses intuition's eyes
Extremely darkened, and in wisest souls
Bedimmed; the glow of inspiration's light
All undiscerned or very feebly seen,
And soon lost sight of by the ones who most
Of all required its warming lighting rays;
Saw faith to doubt give place, or else become
Mere selfish trust in strongest earthly arm
By energy unscrupulous impelled;

Saw aspiration mainly limited
To seeking power and riches and renown;
Saw prejudice, most bitter, rank, malign,
Controlling generally, repelling truth,
Till those receiving light could not approach
Their fellows suffering most for want of it.
And all around the earth was yielding woes
In many forms; in poisons, beasts of prey,
The reptiles venomous, and earthquake shocks;
While fiery lightnings tore the earth and skies;
And oft the atmosphere destruction brought
To man; not only in the tempest wild,
And bitter cold, o'ercoming feeble forms
And weakly vital powers with savage blast,
But e'en the gentle zephyrs, passing by,
Foul pestilence were scattering from their wings.

I found my aspirations constantly
Impeded by my lower nature's needs,
While oft the higher nature, honoring
Instinctively its basic wants, gave aid
In such rebellions 'gainst the outer sense
Of duty's call; and, understanding not
The law of intuition's opening life,
I readily, as taught, believed my thoughts
Were rebel-promptings of a 'sinful heart'
And 'devil-whisperings' to urge it on.
And thus a sense of 'sinfulness' was formed
Within my consciousness; and then I sought
The 'remedy of saving grace:' I prayed
With earnestness for aid Divine; for 'faith,
The saving virtue,' full submissive faith
In 'the atoning Lamb of God,' as this
'Theology' the prophet-teacher called;

Faith in 'the all-sufficient sacrifice
He made for sin;' and power to cast myself
Confidingly upon his mighty love,
And 'through his blood be reconciled to God.'
I struggled long with doubts and fears and sense
Of great unworthiness; but finally
Began to feel the soothing, quiet peace
Which follows yielding to the sense of right,
And deemed myself 'forgiven and owned of God.'

Then deep fraternal sympathy began
To feel intensely for my fellow-men
In danger of 'the awful wrath of God:'
I saw, as taught, whoever failed to seek
'Salvation' thus, tho' 'twas but slight delay
From forced attention to most pressing wants
By circumstances caused, in danger was
Of 'endless woe.' I gave myself with all
My powers to efforts to 'awaken' all
My fellows, that they might at last 'be saved';
I strove to curb my deep instinctive sense
Which would revolt against 'the law divine'—
For when my fellows 'unconverted' died,
I felt that justice ne'er could cast them off;
And all my earnest struggles often failed
To make me quite resigned to 'Will Divine.'
Thus doubts of 'my conversion,' which from first
Would often rise, this strange rebelliousness
Of spirit greatly did increase. Nor this
Alone, 'the gospel,' as 'twas taught to me,
Declared that man 'redeemed by saving grace,
Was made anew in nature, changed in heart,'
To love what once he hated, and to hate
What in his former 'sinful state' he loved;

And I was very sure I ne'er had ceased
To love whatever once had woke my love.
Thus dark misgivings often much disturbed
My peace—much shook 'the Spirit's witness with
My own' that I had 'passed from death to life.'
And yet I tried to love and serve my God;
Tho' often finding great necessity
For seeking shelter from the 'Father' in
The human love of 'his atoning Son.'

I found my love with shuddering often turn
From what my creed declared should be beloved;
And then I feared 'predestination' true
While I belonged not to the 'chosen band'
Whose natures were by 'saving grace renewed.'
Yet hope and intuition in the main
Prevailed, and made me feel that 'grace' was mine;
That I, 'altho' unworthy,' was received.
And then I strove to sink my will within
The will of God, and faithfully obey:
I gave myself, with all my nature's powers,
To labors for 'endangered fellow-souls';
And day by day, and o'er the midnight oil,
I studied this 'theology,' and all
Details of its unfolded 'gospel plan,'
That for the work I might be well prepared.
The subject deepened much in mystery,
And powerfully conflicting feelings woke:
With fascination but with shuddering awe
I contemplated 'God's unsparing hand
Of stern avenging justice raised to smite
The "sinner" who had slighted mercy's call';
And then my pained fraternal loves I soothed
By musing on 'the great redeeming love.'

The mighty theme my nature thrilled, absorbed
My thoughts, and with an inspiration strange
Impelled me in poetic strains to write
The history of man, and of the ways
And work of providence and grace divine,
And of the 'awful justice' of our God,
As, thus distorted by the morning fogs,
I saw the wondrous panoramic view.
I pictured all in colors which I deemed
Well calculated to command regard
From 'sinners' to the 'wrath of God' exposed:
I showed man's 'fallen, helpless state,' his 'strange
Rebelliousness,' the 'great redeeming love'
Now offered freely to whome'er believed,
The 'awful "burning hell," where dark despair
And agonies unspeakable torment
Forever "sinners" who had failed to gain
Forgiveness in the earthly day of grace.'
The dismal picture of 'the pit of woe'
That my inflamed imagination drew,
I will not open here, for it would cast
A gloomy shadow o'er the fields of heaven.

I labored at my task in all the pain
Of love fraternal pierced with barbed darts
And blinded strivings these to tear away;
And when I drew 'the stern avenging Judge'
In 'awful majesty upon his throne'
Attended by the armies of the skies,
And all the earth before 'the judgment seat,'
While he irrevocable sentence passed
On far the larger portion of my race:—
'Depart and dwell in everlasting fires;'
And 'with his fiercest lightnings drove them forth,

And closed forever on them mercy's door,'
It seemed as if the fountains of my life
And all the streams congealed. And yet I did
My work, and sent it forth to 'aid the world;'
And then, in sermons, sought to preach 'the word,'
And wake my fellows e'er it proved 'too late.'
But soon I found my feeble vital powers
Had failed, my body helpless on the bed;
And sinking energies awoke the thought
That life might now be drawing to its close.
And then again arose distressing doubts
About my soul's 'acceptance with its God;'
A fear that I might prove to be of 'those
His grace had passed;' that notwithstanding all
My efforts to obey, and all my work
To save my fellows, I at last might find
Myself accounted an unworthy one.

But hope, contending long with doubts and fears,
Had finally prevailed, and woke again
My thoughts to labors for my fellow-men,
When pains all ceased, and gentle quiet ease
Infolded every sensibility
Of body and of mind: confiding faith
Displaced foreboding dread: I thought that now
My vital powers had triumphed o'er disease;
That soon returning health would give the power
To labor for my fellow-beings' souls.
These feelings deepened, and each vital cord
Appeared to vibrate gently to the strains
Of melody which sounded in my ears
Like songs of cheer from angel bands around,
While I was sinking into peaceful sleep,
More sweetly soothing than I e'er had known.

With one last thought of thankfulness to God,
Who spared me thus to work for 'fallen man';
And dimly outlined half-formed plan of work,
The peaceful slumber closed my consciousness.

I Woke. My sickness, and the many scenes
Of sadness in my life, seemed as a dream
Which left their incidents as shadows now
But indistinctly on my waking thoughts.
I found myself surrounded by a host
Of joyous friends I long had known and loved,
Who, with a warmth of greeting which appeared
Incomprehensible, reached forth their hands
To welcome me; and, as I gave them mine,
And felt their warming magnetism, I saw
They were the ones this dream had shown as dead,
While many beaming most with love and joy
Were those who never 'sought redeeming grace.'
With thankful joy to find that they were still
'Within the reach of hope,' I said to them
That I had dreamed an awful dream: that all
Of them were in 'the great eternity;
That these, my 'unconverted' friends, as well
As those who had 'their souls' salvation sought,'
Had closed forever their 'probation day,'
And gone 'to render up their last account.'
I told them of the grief this dream had caused;
And then, with all my exhortation-powers,
I urged my friends to 'seek redeeming grace
While yet the lamp of life held out to burn.'

A curious smile, of mingled mirth and love
And joy, from all their faces, answer gave,
Incomprehensible to me: they seemed

Like those by childhood's whims and freaks amused:
They looked on me, and then, among themselves
Their sly and mirthful glances passed around.
And when I chided them for 'levity
While interests eternal were at stake,'
And saw that this their humor much increased,
While 'those converted' seemed to share the mirth,
I found my hopes for fellow-men begin
To cloud with thoughts of 'dark depravity,'
Which e'en in 'blood-washed souls thus left its stain.'

Then seeing my fraternal sympathies
Beginning to be deeply pained, my friends,
With features beaming with the light of love,
All pointed, while they beckoned me to look:
I turned, and just below me saw a group
Of friends, all mourning round a loved one gone;
And toward the band advancing, I perceived
They gazed upon my cold and lifeless clay.
I looked upon the scene, and then upon
The friends who turned my waking vision there,
And for a moment in bewilderment
I mused, and then the misty dream grew clear
And I began to faintly realize
That I had passed the dreaded gate of death.
Then, turning to my angel friends, I asked:
'Is this indeed the great eternity?
And am I saved—and these my fellow-souls
For whom I suffered such distressing fears?
Where is our God? And where the Saviour Lord,
Whose mighty love hath rescued us from hell?'

Then, answering, my angel friends replied:
Yea brother, thou hast passed the wondrous change,

The dread of which so long disturbed thy peace.
We welcome thee to this, the angel world,
The spirit-side of great eternity;—
That great all-time includes the earthly life.
Thou and thy fellow-spirits here are saved
From all the 'evils' earthly darkness caused.
Our God is here, in all thou seest around,
But *clearest* in true loving souls revealed;
And *only* here, as in the earth *thus seen*.
That loving saviour whom thou now wouldst see,
The prophet-martyr of the former days,
Claims not thy worship: he is still engaged
In loving labors with bright kindred souls;
In learning and in teaching truth divine:
Thy saviours are whoe'er hath aided thee
To rise to higher, truer manly life,
And learn the laws of heavenly harmony;
Escaping thus discordant transient hells.
Thy childish faith and crude theology
Contain some germs of truth, which as thy soul
Unfolds in wisdom thou shalt clearly see
In union free with their great counter-truths—
The science of-our nature's life with God.'

Then, with this first of heavenly lessons learned,
My loving sympathies a moment paused,
And strove to comfort mourners o'er my dust;
For spirit-life so tangible appeared
That, till I earnestly had tried in vain,
I thought my presence I could make them know.
And then, with love and wisdom opening
To larger life within the heavenly light,
Without a sorrow, tho' with yearning still
For earthly friends, I joined my angel guides,

And sought the higher knowledge of the heavens,
Thenceforth, returning oft, I rendered aid
To those by earthly shadows blinded still;
And saw my race, uprising from its woes,
Reach perfect heavenly harmony at last.

Such were the struggles sore of many souls
To join in conscious union with their God;
And such the strange distorted views produced
By morning mists in feeble dawning light.
Yet opening human powers, with energy
Expanding, ever strove the truth to find,
And daily, strength obtained from blunders made

The intuitions, faster than the powers
Perceptive, gained a knowledge of the truth;
And, with their active spirit-impulses,
In feeling lived above the childish thought:
While creeds maintained predestined hopeless woe
Fraternal love instinctively laid hold
And soothed itself with sense of God's free grace.

And when free grace was openly proclaimed,
Emotions which had been well-nigh congealed,
Expanding, shook my world with mighty power.
The stern repulsive 'justice' of their God
Was quite forgotten in the mighty love
Of 'his incarnate Son;' the 'endless hell'
Was tempered by the heaven now offered free.
The 'converts' multiplied; 'revivals' spread
Throughout the world; and whole communities
By wild excitement of the impulses
Of their religious natures, oft were swayed.

And as the many 'converts' caught the flame
Of these new fires of love divine, they glowed
With fervor, and forgetting all beside,
From house to house went forth to pray and tell
Their neighbors of the 'grace for all so free.'

And often when for 'worship' they had met,
The powerful magnetism of active souls
The passive ones entranced; and to the 'hearts
Of unconverted ones conviction struck,'
Till they, entranced, lost outer consciousness,
And then at length in ecstasies awoke,
In concert shouting with the pious souls
Who had unwittingly entranced them thus,
And thought that it was 'God's converting power.'

And soon the prophets of the breaking dawn,
Who partially the spiritual mounts
Had scaled, perceived free grace included all,
And conquered all conditions, every ill,
And quenched at last the fires of every 'hell.'

Then, tho' the sect that heralded free grace,
In misty thought, disowned its fullest truth,
And spurned its teachers as the 'devil's dupes,
Whose errors jeopardized their fellows' souls,'
Despite the church's creed and prejudice,
Its members felt the new inspiring power;
While they in turn unconsciously inspired
Predestination's misty devotees:
The 'hell' began to moderate its fires,
Nor ceased till 'sulphur fumes and raging flames'
Were deemed mere woe-denoting metaphors.
And then the strictest 'saints,' awaking more,

Began to find a ground of hope for all
Their friends deceased; a way to justify
Their God in saving those *they* loved, e'en tho'
They died rejecters of 'the gospel faith.'

The 'worship' more and more became a means
By which their spirits, struggling to be free,
Put forth their powers, and gained their needed food:
In nearly all the new societies
Their prayers, no more, as in the mother church,
Prescribed and written for the worshipers,
But with spontaneous impulse given forth,
Conveyed, commingling with the ignorant
Emotion-gushings, the instinctive sense
Of real wants unknown to childish sense
Of prayerfulness; and thus awoke response
In other souls, e'en when the thought expressed
Appeared absurd and most incongruous
And ludicrous and void of common sense.
The changing thoughts of growing spirit powers
And sensibilities, awakening, now
Broke forth in many pious songs, all new
In that they dwelt on love divine instead
Of 'wrath and hell's devouring deathless worm.'
The people caught those strains, and set aside
The songs of 'vengeance' of the former days,
Not wittingly, but passed them by unused.

And all the harsher portions of their creeds
They strove to soften or explain away:
'Forgiveness,' man's releaser from the sway
Of dark resentments felt to be unjust,
Began to lead in all religious thought.
And tho' man's misty view could not conceive

Of 'God's forgiveness' but through sacrifice
Of 'God the Son,' the innocent, that such
'Atonement' for the 'guilty who his law
Condemned,' his 'justice stern' might satisfy;
Yet still, amid injustice paining all
The deeper, half-developed sense of right,
'Forgiveness,' checking heartless cruelty
In man's ideal of divinity,
Enthroned the manhood-sensibilities.
And then the thought, extending through all life,
Began to tame resentments, and refine
And elevate the human character.
It even reached to governments, and made
Ambition and the rulers often wish
To yield to industry's demands and make
The diplomatic arts prevent the wars.

Instinctive faith in all the human powers
Now much increased. The lively glow of mirth
More readily broke through the gloomy creeds;
And many who supposed that they believed
In them, and in their outer thought condemned
Amusements as but 'sinful levity,'
From truer inspirations, used them much.
Dramatic plays, portraying scenes of life,
Increased, and grew in popular regard
E'en while as irreligious they were deemed:
And priestly piety denouncing them
But served to advertise them to the world.

As human faith, enlarging, broadened out,
Ecclesiastic power grew weaker still,
And public reverence for its haughty claims
And 'reverend' magnates rapidly declined.

The places where the preachers stood to preach,
From narrow lofty stands raised far above
The people's heads—suggesting sacredness
Supreme of all the mystic dogmas taught
To blind, submissive, passive, childish faith—
As light, increasing, opened human minds,
Began to lower and widen till they changed
To platforms, where the equal fellow-men
Might stand and speak while freely criticized
By hearers with opinions of their own.

The sermons *now* conveyed new truth abroad,
Which, through the intuitions, found its way
In larger measure than the preachers knew,
Or hearers' thoughts could fully comprehend.
And preaching now had come to be esteemed
By all the new religious sectaries
As social worship's most important part.
'The Word of God' expounded to the mind,
Instead of mystic rites and sacraments,
Awoke the deeper, stronger interest;
And thus unconsciously their worship taught
That reason should prescribe the grounds of faith.
E'en blinded bigots, who, in fiery zeal,
With wild combative bitterness, declaimed
Denunciation 'gainst all creeds except
Their own, in their most ranting, senseless speech,
Debating to the reason, thus confessed
Unconsciously its true supremacy.
And preachers, all unconscious of a change
Of attitude, now less and less declared
Dogmatically what they deemed the truth,
With curses on the 'unbeliever's' head;
But, rather, more and more with logic strove

Their fellows to convince, acknowledging
In this that unbelief was caused by lack
Of light and not 'perversity of heart'—
That human reason sought the truth of God.

In many ways men's spirit-senses gave
Their love-responses to the quickening light:
With efforts tireless now, they studied much
To understand 'The Scriptures,' and perceive
The history of 'inspiration's days;'
And commentaries learned, numerous,
And massive, many 'theologians' wrote,
To help expound the 'Sacred Word of life.'

The early prophets now were read with care;
And slowly and instinctively arose
The feeling, which the Opening Day at length
Revealed as truth, that these, and prophets all,
Were such by using freely Nature's gifts
Bestowed on every soul; that all who gained
The light intuitive of principles
And pictured man's ideal, coming life,
Were prophets, who revealed the great results
Of Nature's spirit-laws outworking through
The universe; were *the* historians;—
That surface-facts of outer human life
Are nearly useless to instruct till light
Their causes and their close connection shows.

Grim persecution found its strength declined;
That it, with very much enfeebled arm,
Could only strike the ones whom leading sects
Believed corrupters of their fellow-men.
And tho' whoe'er would be 'respectable'

Must join or work in concert with a church,
Yet churches now were merely differing sects
That ever subdivided into more:
Their loosely-formed ecclesiasticisms
All found their feeble powers were growing less;
And e'en the mighty parent of them all
Felt dotage coming on, until it now
Must toward the 'heretics' be tolerant,
Or only persecute to small extent
By aid of 'civil law' and governments.
Tho' civil powers built now on principles
That all ecclesiasticisms opposed,
Yet civil rulers often gave them aid
To gain allies in magnates of a church;
For man's awaking sense of liberty
Brought civil revolutions on their heads;
And churchly systems of authority
Were even more successfully assailed;
Thus church and state each other's aid must seek.

And love began to be the more inspired
To its rebellions 'gainst the monkish rules:
E'en while the celibates, in blindness, bowed,
And thought they revered priestly 'purity,'
Their natures' frequent triumphs which the skill
Of old hypocrisy could not conceal,
On all these orders strong suspicion brought.
And tho' new sects arose which now required
Of all their members strict celibacy,
Opposing sects soon followed, which, with zeal,
In name of God revived polygamy.
And while the masses these denounced as 'vile,'
They humored secretly their natures' needs,
Tho' still disowning mates in virtue's name.

And monkish moralism more feeble grew
E'en while most loudly, with affected zeal,
It clamored in behalf of 'purity;
And charity unfolded and began
To slightly indicate what it would be
When its unfolding germ was fully formed
As perfect faith in human character,
And friendship woke to freer, fuller life;
And every side of life began to be
Inspired by new ideals which as yet
Had scarcely taken form in conscious thought:
A partial sense of the supremacy
Of Nature's laws, now moved the larger minds,
And prompted study of her works and ways.

Thus have I shown thee how the manly powers,
Awaking, worked in dim distorted light;
How, blundering much, my race unceasing strove,
With some success, to reach a higher life.
More clearly wilt thou see the progress made,
As I proceed to partially describe
How life developed in the Deepening Dawn."

HUMAN LIFE;

OR,

“THE COURSE OF TIME” AS SEEN IN
THE OPEN LIGHT.

BOOK VI.

ANALYSIS OF BOOK VI.

The angel-bard describes the opening of science; its first crudities, and its unfolding into a knowledge of universal principles; the opening of spiritual intercourse under knowledge of its laws; shows the mission and work of "profanity," "obscenity," "crime," and other "evils;" and how manhood's judgment-fires began to consume outworn institutions and forms of thought.

He sings of women's commencing fight against unequal "laws," "moral rules," and social conditions; of their rescuing a victim; of woman's work in correcting the false, and beginning the true education; of the decay of the old social superstructure; the decline of the pharisaic "respectability" while professedly regarded; the fall of reputations built on it; and the rise of new reputations on distrusted foundations; how, for a time, distrusting their own systems, and scorning others yet wishing their assistance, all sought hypocrisy's guardian aid; describes the great trial of "society" under the form of a "legal trial" of an individual for disobeying its "law of morals;" and shows the influence of that trial on its own and succeeding generations.

He tells how the "outcast women" began to rise against their oppressors; then of the appearing of the woman Messiah of her sex; her character, teachings, and reputation; her work as champion of her wronged sisters; her onslaught on hypocrites, especially hypocritical reformers; her victory over her enemies, and the eventual triumph of her cause.

He tells of the assimilation of earth's civilizations and peoples, causing a reaction toward barbarism, and a partial revival of pharisaism; then of the final awakening, and general longing for The Opening Day.

HUMAN LIFE;
OR,
"THE COURSE OF TIME" AS SEEN IN THE
OPEN LIGHT.

BOOK VI.—THE DEEPENING DAWN.

"The sense intuitive of perfect law
By natural order working God's design,
Which long had partially inspired my race
With living faith, tho' in distorting mists
And feeble light it took repulsive shapes,
As Manhood's Judgment Morning Light increased,
Began to reach the outer, conscious thoughts,
And gradually reconstruct their forms.
And then, with mighty efforts, striving long,
Men sought, tho' understanding not their great
Attempt, to join in marriage intellect
And intuition—reason-counterparts—
And then to pierce the mists and scan the great
Eternal Principles of Truth—the laws
Divine; the source and character of life;
Their own relation to its mighty fount
And all the universe of mind and forms.
Most contradictory and ludicrous
As were their efforts—comic tragedies
And tragic comedies, with farces strange
Incongruously mixed, and opening life
Of manliness and aspirations grand,
With prejudice and blundering ignorance

Which seemed their good to nearly neutralize—
Yet still they counted much for human weal.
From these activities, intelligence
Began to see and partially proclaim
Its right to be the guide in man's affairs
With science lighting well the path pursued.
At first, with indistinct and partial view,
It urged with timid half-apology
Its right to take possession of its throne
Subordinate and vassal to the powers
Of churchly creeds and creedish moralisms.
Yet it began to find the basic facts
Of science, fragmentary, physical,
And aided much our human nature's needs
E'en while it bowed to old 'authorities.'

But when unfolding science first began
To see its facts reveal great natural laws
That shed new light upon the human mind,
Old dogmatism aroused to strike it down;
And science found itself compelled to seek
The sheltering aid of old hypocrisy,
And seem to reverence much the priestly claims.
Yet this could not completely calm the fears
Of churchly magnates, who instinctively
Perceived the foe of their dogmatic rule;
And, rallying, they forced the pioneers
Of science to renounce their 'heresies,'
And faith in churchly dogmas still profess.
But science, in evolving, slowly taught
To look to Nature for the laws divine:
It woke a faith in her authority,
Which, tho' 'twas scarcely comprehended, grew
Till finally the old dogmatic powers

No more by open means could persecute.
Then persecution sought the ready aid
Of guardian hypocrisy, and still
Awhile, in subtle tho' in feebler ways,
Its persecuting spirit brought to bear
On all the timid thinkers, who, with dread,
Shrank trembling from the public sentiment
Of pharisaic morals, which they scorned.
Then strong disclaimers of all skepticism,
By feeble half-awakened votaries
Of science, oft were given to calm the fears
Of jealous priestly champions. Yet still
The half-fledged science constantly advanced,
With blinded piety opposing it.
Uncomprehendingly, as light increased,
It spread before men's fog-distorted view
Its truths, and won instinctive confidence,
And practically broke old dogmas' power
In minds that still supposed they held to them.

Most curious to thee will doubtless seem
The life and conflicts of the deepening dawn:
Distorted views oft plunged in bitter strife
The souls that truth and freedom much inspired,
And made them aid the darkened despot-foes;
While oft, unconsciously, the despots paid
An homage to the freeing morning truths,
When they were striving to demolish them

When superstition lost its power to burn,
Or ban, and thus suppress the books it deemed
'Heretical,' and punish those who wrote,
The works of young scientific thought increased,
And spread abroad with great rapidity.

These outlined many truths while they by mists
Were still distorted and absurdly mixed
With fancies into crude philosophies.
E'en then, to science human reverence
And faith they called, till many larger minds
Began to recognize and openly
Proclaim that scientific evidence
Alone could furnish real grounds for faith.
And while the people's thoughts, by creeds controlled,
Deemed such a claim presumptuous 'heresy,'
The scientific spirit more and more
Its inspiration spread through human life.
E'en while it only wrought within the sphere
Of merely physical activities,
It showed that man's intelligence could seize,
And for his purpose readily control
The forces of the mighty universe.
Tho' this at first was done imperfectly
With timid hand, half fearing, as the priests
Of pious learned ignorance declared,
That acting thus was wild, presumptuous
Invasion of their God's prerogative
And secrets, still, it ever persevered,
And helped the waking faith intuitive
To reach, inspire, and somewhat shape the thoughts
Of those who little comprehended it.
Thus, slowly, now the kindling Judgment-Fires
Began old superstition to consume,
With all 'authorities,' 'moralities,'
And forms of thought and systems on it built.
Tho' long its progress scarce could be perceived,
And men supposed they held their 'ancient faith,'
Yet ever still the sense of natural law
And order, lighting up the mind, produced

A mighty quickening of the intellect
And energies, and growing consciousness
That here was found the real base of faith—
The explanation of the providence
Divine, of man's relation to his world,
His fellow-men, and to the source of all.

And tho' the dawn of manly faith in most
Of its disciples, working, first confined
Itself to studious efforts to observe
The forms and forces of the outer world,
And learn the order-method all displayed,
From this, inventions wonderful arose—
Machinery, which did man's needed work
With great rapidity—affording time
To cultivate his higher faculties.
The forces hidden long, now greatly served
To civilize and conquer prejudice
Of race, and dark religious bigotry:
They aided travel, freely carrying,
By thousands at a time, with speed of winds
Throughout the earth; thus bringing hostile tribes
And nations into neighborhood, and close
Acquaintance with each other frequently.
Thus, faster than they realized, they learned
That those so long despised as barbarous
Were, like themselves, by human loves impelled.
And then, by printing, books were multiplied,
And gathered knowledge rapidly diffused;
And bigotry, within the light, declined.

These studious efforts of the intellect
At length discovered that few elements
In many ways compounded served to form

The many substances within their world:
That these dissolved and recomposed again .
With others, changing evermore; and thus
Produced all forms for useful purposes
In Nature's economic working plan.
They showed 'destructive agencies' were not
The 'foes of life—a curse upon the race
For sin:' that poisons only decomposed the forms
Which checked the special, partial work they wrought
In Nature's great up-building processes.
They showed that lightning, which had been supposed
The mighty messenger of 'wrath divine,'
Was Nature's universal instrument
Of formatory work and active life,
Obstructed, seeking equilibrium;
That it could readily be tamed and made
To serve their race as faithful messenger;
And made to answer well in many ways
Man's greatest needs: could aid to cure his ills,
While still it wrought throughout the atmosphere
And earth to purify and vitalize,
And build the countless forms the world produced.

And sense of science as the source of light
Began to dominate the consciousness
Of all the larger, freer, clearer minds.
And then they sought to classify the facts
Perceived, and find their true philosophy.
And dimly seeing Nature's mighty laws
And forces all were reproduced in man,
Physicians strove to make the grosser forms
Of minerals—the crude and unrefined
By vegetation—serve the craving needs
Of bodies' frameworks wanting life supplies.

And thus by errors manifold in these
And many crude experiments, impelled
By dim imperfect views of science, now
Far more than by disease were stricken down.
But still the waking faith in natural law
Clung to the doctors more than to the old
Dogmatic trust in special providence.
Thus science in the practical affairs
Of life, tho' blundering, gained men's confidence
Ere superstition-faiths were quite disowned.

And scientists while yet but specialists,
With microscopic eyes exploring facts
Within a narrow torch-tight field of view,
In character remained mere dogmatists;
For with their torches' glare their eyes were closed
To Nature's mighty field of principles
Of truth-eternal, all-relating laws,
That underlie all facts, and correlate
In one great science of the universe
All special sciences; explaining all
Their partial truths; and tho' they well perceived
The fallacies of old-time dogmatisms,
Yet, lacking perfect, full, all-sided view,
The training of the centuries maintained
An influence over all their conscious thoughts.
And thus they formed another dogmatism,
As champion of their philosophies—
A semi-scientific dogmatism:
A dogmatism less gross and barbarous,
But scarcely less extreme, intolerant;
Not wishing to imprison, rack, or burn,
But smothering in contempt and learned words,
As 'imbeciles' or 'ignoramuses,'

Whoe'er the full infallibility
Of their new dogmas questioned, styling 'quacks'
Or 'charlatans' whoever stand-points gained
Of higher altitude and clearer light.
Nor need'st thou wonder very much at this;
For men brought back from all-absorbing thought
Of spiritual life to view again
The physical—great Nature's mighty base—
Found its great facts alone, in such a light,
Appeared realities demonstrable.
They saw that Nature in the opening light
Disowned the God of dark distorting mists,
Such providence, and such a future life
As old dogmatic-faith had offered them;
And, in rejecting these, their thought disowned
The lights of intuition, as remains
Of superstitious fancies quite absurd.
To their internal cravings for a faith
In immortality, they, answering, came
With learned skill, and scalpel, to dissect
The stiffened lifeless corse, and ascertain
If it a living spirit had contained.
And when their keenest scientific sense
Could find no spirit-tracks discernible,
They sagely deemed it demonstrated well
That spirit ne'er was there: that thought and love
And sentiment—the wondrous powers of mind—
Were but the workings of an active brain
That grandly moved without a motive-power;
That all the aspiration of the soul
Was but the fragrance which was freely shed
From organism that bloomed to consciousness
Without a conscious fountain-head of life
To build the form and yield such ultimate.

They quite forgot, or failed to recognize,
The wondrous countless ever-changing tracks
Its active feelings, in expressions, made
On every plastic, living human form.
Their narrow partial-faith in these faint gleams
Of light, supposed the mighty universe
Was moved by mere unconscious force, which power
Produced the countless forms of conscious life
Without a great divinely-loving God—
The conscious animating soul of all—
The great progenitor of finite forms.

Yet crude as was the opening manhood-faith,
Fantastic and absurd as in the light
Of open day its antics of conceit
And arrogance appear, it ably wrought
To break old shackles from my hampered race:
Its dogmatism matched swords with older ones,
Assisted by the people's half-formed thoughts,
And, ever, ere the battle closed prevailed.
Tho' feebly, 'neath hypocrisy's kind care,
At first it organized and armed itself,
And fought in ambushades, and sent its truths
Disguised to win their way and do their work—
Affecting reverential interest
For creeds it sought to smother and destroy,
Yet finally, by science fully armed,
In waged on ruling errors open war.

Within the recognized religious life,
Faith's larger scientific sense, in those
Who scaled the higher mounts, began to see
That inspiration-truths are Nature's gifts
Bestowed on every age and every soul,

Imperfect ever yet from lack of light,
But leading onward toward the open day.
That grace divine, the works of providence,
And all the dealings of our God with men,
Were through the workings of his natural laws.

And when young science had so far prevailed
O'er superstition that the ones who served
The work could not, as 'witches,' be destroyed,
Or socially o'erthrown by bigotry;
And when it gave the world the telegraph,
And fully proved that electricity
Could carry messages invisible
Throughout the earth, and thus prepared the minds
Of thinking men to understand that it
Could serve to telegraph between their world
And spirit spheres, the angels soon a free
Communication opened with the earth.
Then tho' the people, who had long been schooled
In superstitious views of spirit power,
Accepted blindly what the spirits said,
While spirits ignorant, but full of zeal
To teach their notions, led the common mind
In thoughts and practices most ludicrous,
Yet *such* experience seen as natural law
Helped scatter mythologic mists and clear
The mental atmosphere. And rapidly
The news and proof of spirit intercourse
Was spread, convincing millions hungering
For evidence of life beyond the grave;
Till ere the generation which beheld
The first communication passed away,
The largest sect could scarce outnumber those
Who this great gospel openly proclaimed.

And while the most of those who saw the truth
Of spirit intercourse could not perceive
Its import, but, in all their outer thought,
Still clung to superstition's misty creeds,
And e'en within the priestly fetters stayed,
And sometimes timidly disowned the gleams
Of natural light that reached their inmost souls,
Some braver natures scaled the mountain heights
Of spiritual life, where clearer views
Revealed the truth in undistorted forms.
And then, in scanning truths, they soon began
To see the intimate relationship
Of each to all and all to each—the law
Of true analogy uniting all—
The perfect science of the universe.
Then they reflected much their light around,
Dispelling fogs and aiding man to see;
And, beckoning forward, led the specialists
Of science, who, with comical conceit,
Pronounced their leaders dreamy charlatans;
Their truths called 'moonshine;' not considering
That this was sunshine well reflected round;
Which, tho' in dimly opening outline, much
Displayed the fields of Nature waiting them:
They jeered yet followed on, and found themselves,
With widening view of laws, exploring fields
Of larger facts, and learning what they meant,
A generation ere they these had found
By their small torch-lights if unaided thus.

As yet the seers of universal laws,
While scanning principles, were lacking power
To grasp details of learning and compete
With specialists within their narrow spheres,

In classifying Nature's facts perceived,
But now a scientific prophet rose
With faculties and zeal awakened to begin
The Work. Then giving all his powers to this,
Rejecting wealth and popular renown,
With toil unceasing mid adversity
He strove, foregoing friendly sympathy
While, in his great intensity of zeal,
O'erlooking friends who aided not his work;
E'en fellow-seers who failed to recognize
His mission's paramount significance:
Well lighted by the unifying truth,
He studied all his world's philosophies,
All systems which as science e'er were taught,
With all their technicalities; and all
The multiform relations which appeared
Between the many special sciences,
The boundaries of their domains, the place
Of each in universal science, then
New fields for special sciences unknown.
He studied all the leading languages;
For many then prevailed, and hindered much
The efforts of the yearning sympathies
To unify the race and form on earth
A great harmonious human brotherhood.
He found the true significance of sounds—
The meanings of articulation-tones
The human voice produces—and began
To teach the principles and shape the form
Of language universal, natural,
Most musical and simple, which at length
Displaced the many crude and barbarous tongues,
And, well perfected, now unerringly
Conveys the thoughts of manhood's ripened prime.

When thus prepared, with giant hand he grasped,
And tossed as playthings, all the vain conceits
Of earth's pedantic special scientists.
He showed more clearly what each science is,
The boundaries and laws of its domain,
And its firm base in universal laws.

The scientists most learned in special facts,
And even some of eminent repute
As leading sciento-philosophers,
Confounded and compelled, gave ear to him,
E'en while, with lofty words of learned pride,
They counted him among the charlatans,
His wisest demonstrations, fancies called,
And Universologic Science classed
Among the superstitions of the world.

And many, while unconscious of its source,
Began to catch the new reflected light
That votaries of science shed around.
And oft its seers began to scale the heights
From which the principles could be discerned;
And thus our science and philosophy
Grew larger, clearer, far more natural;
And through all classes sent an influence
That served to thin the dark distorting mists,
Reflecting rays on common selfishness
Till, half-awake to real interests,
'Twould often from the dogma-darkness turn.

Most strangely curious transition scenes
Were ever in the deepening dawn displayed;—
The thought of struggling manhood's victories,
Which, often imperceptibly and quite

Unconsciously, great revolutions made,
E'en now with wonder fills my memory.
I can but give the briefest sketch of these
As they progressed in earth's increasing light,
From dimmest dawn until the Opening Day:
Old systems, melting in the judgment fires,
Began to pass away: the heavens and earth—
Ecclesiastical and civil powers—
Began to roll together as if scrolls:
The churches rapidly began to lose
Their former character, and came to be
But social homes where fashion's life and work
Their centers found. The earnest devotees
Of churchly piety, with bitter wails
For human nature and 'endangered souls,'
The churches' 'loss of piety' deplored.
They knew not this as real piety,
Enlarging till its higher life began
To feel, before it saw, the holiness
Of social union—love and sympathy
In soul-communion's truer worshipping;
• They saw not that the 'worldliness' deplored,
Was honoring our God—his earthly gifts,
Which blinded piety had long contemned.

And those by patriotic feeling moved
Tho' blinded scarcely less, with saddened souls
Began to mourn the waning love of 'law'
And old established forms of government.
The reigning heads of churches, schools, and states,
And all officials of the hierarchies—
Not comprehending these events, but much
Alarmed, foreboding final overthrow,
With skillful well affected reverence

For God, and 'law's' established instruments,
And pompous show of confidence and strength
In promised aid Divine, that this might nerve
Their subjects all to join them in their work—
Commenced with wild, despairing energy
To prop their systems, and to fight the fires.
Then with enfeebled efforts growing still
More feeble, 'neath hypocrisy's kind care,
For this they struggled long in curious ways.

But still the kindling judgment fires prevailed,
And surely churchly systems decomposed:
The magnates found their dogmas failed to hold
The people's reverence: that when embalmed
For public view in richly gilded books,
Or, cunningly, 'with quibbling art explained
To humor human sensibilities,
They failed to interest the public mind.
And while the darkened zealot-priests of old
Ideals, creeds, and doctrines which had served
Their churches, thundered yet at times against
The fashion-arts, amusements, social games,
And lively mirth, as pride and 'worldliness,'
The shrewder magnates, from the consciousness
Of stern necessity, adopted all
To save and strengthen church society
By calling human passions to its aid:
While humoring their old ascetic priests
And oft, for piety-repute, themselves
Uniting in the feeble priestly blasts,
Yet all these 'worldly' agencies they used
As chiefest instruments of church success:
They formed within their churches 'Sabbath schools'
For youthful minds; and then, to interest

The children, public exhibitions gave,
In which dramatic plays were prominent;
And every cunning art of rivalry
Was used the 'worldly' feelings to enlist.
And 'fairs' to gain pecuniary aid
For churches, oft were held. These came to be
Amusements frolicsome for old and young.
In these the pride of rivalry in skill
Was called to aid; and works of art were sold,
And social feasts provided, each at price
Above the 'worldly rate,' and trickster craft
Employed to rouse the curiosity
And competition of the purchasers;
And even gambling far more openly
Was practiced than the moral sense allowed
In 'worldly business,' all to aid the church.
And then, in these and other social scenes
By churches now provided, hampered loves
Found vent for their repressed activities.
But social arts and pious zeal combined
Quite failed the churches to support; and then
The lingering love of caste must yield its aid,
And selfish pride was called to serve the cause
By selling or by renting seats, the best
At monstrous prices, to the worshipers,
In houses dedicated to their God.
Yet pride and 'worldliness' were waking sense
Of earth's importance to her children's life;—
That human interests and industry
Should first be held in worshipful regard,
And all of worship aid our basic needs.

The governments of states and nations found
The reverential fear of them declined

That strong rebellions oftener far arose
Against despotic power; while principles
Now more and more proclaimed their right to lead;
And public sentiment the more obtained
Of its supremacy o'er those who ruled.
The despots, trembling, now were forced to use
Cajolery, and serve the purposes
Of selfishness in name of public weal.
The populace, awaking to their rights,
Their tyrants' powers began to circumscribe
By placing limits constitutional
On all of government authority.

And persecution's victims roused and fought
Against oppressors; then, by science led,
Escaped and crossed the sea, and there began
New government ideals to unfold.
And, when the old despotic forces strove
To crush these germs of larger liberty,
These newer statesmen, with their powers inspired
For liberty's defense, received a glimpse
Of that great truth for which the nations strove
Instinctively, and openly declared
A principle far greater than they knew—
That from the governed ones' consent alone
Could governments a real sanction gain.
And tho', with their success, they organized
In their new system much of despotism,
And thus the larger opening life of this
New nationality developed some
Exaggerated forms of tyranny,
Yet freedom's principle, with struggles sore,
O'erthrew the slavery; and e'en before
This consummation, freely shed abroad

Its inspiration, aiding other lands
In their attempts to gain a freer life.
The kings began to drop their ancient claim
To rule by 'God-established right divine,'
And owned the people as the source of power;
At first with cunning craft most ably led
By one who, risen from the people's ranks,
Divining shrewdly their transition stage,
Made public flattery gain for him a crown.

Tho' governments, ecclesiastical
And civil, thus were stripped of ancient powers,
Yet by a union with monopoly—
Supported by the tireless vigilance
Of cunning greed, the master which they served—
They wrought with much effect; yet, ne'ertheless,
Each generation saw their ranks retreat,
And leave to manhood more of freedom's field.
At first, to merely superficial view,
The progress often very doubtful seemed;
And tired reformers found their courage wane
As despotism obstructed all their work.
Yet tyranny's successes, thus attained,
All helped to cause its final overthrow.

The inspiration-draughts of morning air
Imparted fuller life to all; and those
Whose conscious thought still clung with earnest
zeal
To mystic creeds and superstitious fears
Unconsciously began to lose regard
For old ideals, and in many ways
Unwittingly their larger freedom showed.
And greatly now was growing life displayed

In what was deemed extreme impiety—
The open 'wickedness' wrought thus, as well
As 'worldliness' and love of 'vanities.'
The coarser natures, overbalanced much
In basic vital energy, as their
Unfolding higher powers began to strive
For freedom to develop properly,
And thus refine them into manliness,
While still they deemed themselves the worshipers
Of such a God as crude tradition-faiths
Presented—firm believers of the creeds
Which taught a hell of endless misery—
And while with bigotry intolerant,
Which persecution-fires would have revived,
They hurled anathemas at doubters' heads,
They found their waking manhood energies,
Tho' blindly working, taught their impulses
Instinctive disrespect for such ideals.
This by the heedless crowd was greatly shown
In low 'profanity' and 'wicked' jests—
In trifling with the name of 'God' and all
Their creed declared his most important truths:
From man's first faintly-felt instinctive sense
Of disrespect for dark idealisms,
Which in the early ages partially
Began with some to thus display itself,
Through every age, as inner consciousness
More fully cast them off, 'profanity'
Increased; and when the morning atmosphere
Inspired the masses with unconscious wild
Rebelliousness toward dark enslaving creeds,
It came to be with coarser, ruder minds
Their common speech in all their lively moods
Of mirth, and in asseverations made,

As well as in their angry bickerings.
And thus the coarse 'profanity,' which shocked
So greatly natures 'pious' sensitive,
Was really produced by energies
Of waking manly life in wild attempts
To break from fetters into open fields,
Where thought is free, and manly piety
Can well unfold in reverent worshipping
Of new ideals true to manhood-life.
And these attempts assisted toward success:
They helped destroy old superstition's power,
By making its most awe-inspiring thoughts
Familiar words of trifling levity—
The playthings used in idlest daily jests.
And, in its freer range and rapid spread,
'Profanity' became a mighty power,
And taught the people wiser than they knew:
It conquered slavish fears no logic could;
It swept obstructions off, and broke, and helped
Prepare the soil of minds long hardened, packed,
By bigotry, to finally receive
The living seeds of morning-gospel truth.

And 'crimes' and 'vices' wrought effectively
To break the old ideals which enslaved
The waking energies of human souls.
The wild upheaving strife of impulses,
Producing havoc sad to health and joy,
Now greatly multiplied upon my earth.
The larger powers of opening manly life,
Repressed, confined by 'laws' unnatural
To their unfolding state, more frequently
And powerfully exploded into crude
Chaotic strifes for nature's liberty.

And, while the unenlightened public thought
Held acts like these deserved but penelties
And bitter scorn, they taught contempt for 'laws'
Opposing growing manhood's greatest need.
And, ere the light of fully-opening day
Revealed the real wants and proper fields
Of human nature's many-sided life,
All classes, brought in neighborhood with them,
To 'crimes' and 'vices' grew indifferent; then,
At length, from strong instinctive sympathy,
Not seen as such by conscious moral sense,
They honored these rebellions more than 'laws.'

And human sympathy, with waking faith—
Instinctive faith in all the working ways
Of human nature's needs—began to work
Not only for 'deserving favorites,'
But felt that all of humankind of right
Could claim to share their kindly charity.
'Twas in these days of men's enlarging powers,
When nearly all our boasted 'courts of law,'
As they were called, became the schools where all
The quibbling tricks of keen deceit were taught—
Where bribery was chief impelling power,
The fine art much surpassing all in skill,
And perjury the science came to be
That rapidly consumed the midnight oil,
To serve the purposes of grasping greed.
Then while short-sighted friends of truth and right
Supposed the sense of justice, equity,
Was overthrown and passing from the earth,
While moralism, despairing, merely moaned
And languished in a sense of feebleness,
The people, learning courtly science well

Began to hold the courts and courtly oaths,
As did the court officials, in contempt,
Tho' using them to serve their purposes.
And then philanthropy some hold obtained,
And oft made court-craft screen the 'criminals'—
Made courtly rules and quibbling lawyers oft
Assist its work, and try, and really condemn,
And outlaw courtly 'justice' from respect.

In many ways the larger, truer faith
In man and nature showed its working power:
Before it fully formed in conscious thought
It dissipated fancies which enslaved,
And conquered slavish reverence for the old.
The waking faculties of manly life,
Ere they perceived the nature of the work
They well performed, began to be inspired
To feel the wrong of errors long revered,
And deal them many well-directed blows.
In all our larger cities, countless swarms
Of humorous and burlesque works appeared
As books, and prints or pictured social scenes.
And public journals which as vehicles
Of news were published found the people's taste
For burlesque humor grow so strong that they,
To gain support, must gratify it well.
And in the journals' efforts to excel
In this, they came to so exaggerate
That often no resemblance of the thing
Or person ridiculed could be perceived,
And blundering wit reacted on themselves.
And criticism a mania became,
Attacking not absurdity alone;
The petty carpers, ignorant of all

Great principles, yet full of vain conceit
Of knowledge, round each thinker ever swarmed,
And strained their little microscopic eyes
To find a point of weakness in his work;
And 'strained a point' to find, or seem to find,
A slight defect of language or of form,
Which well exposing would their talents show.
Yet they no harm to truth produced, but helped
To cheer with mirth the people's cares, and much
Amusement gave, at times, to larger souls,
Who, tired by mighty labors, found a rest
And much enlivening mirth in witnessing
These somersaults around a pointless point.

The rude uncultured masses, much inspired
By it, displayed the spirit critical
Toward all their fellows, in their trifling jests,
In methods numberless—in studied puns,
Or 'sells,' as they were called, in which they led
Each other, by affected gravity.
Of earnest statements, into questionings
Which answers could display as ludicrous.
And tho' this practice most disgusting seemed
To cultured minds, it helped to educate
The ignorant into general questionings.

And love of beauty, now, with larger life
Inspired, cast off the sense of 'wickedness'
And 'vanity,' with which ascetic creeds
Had tortured higher sensibilities.
And tho', as yet in feebleness of faith
In its divinity, and dimmest views
Of real mission, this affection joined
With love of wealth, to serve, and not to lead,

And groping with a half-awaking sense
That human bodies well deserved regard
As earthly beings' living counterparts
Of spirit life, it called on selfish pride
To aid, and in fantastic ways, awhile,
In great extravagance of luxury,
By lavish squanderings on their homes and dress
And all pertaining to the outer state
Of beauty's seers, who, with their feeble eyes
Such views obtaining, strutted haughtily
O'er fellows whom their eager greed had robbed;
While blundering thus it came to recognize
Itself as soul-inspiring influence,
And *not* 'a snare for thoughtless human souls.'

Tho', in its efforts to adorn and make
More beautiful the human form, it brought
About enslaving fashions, outraged all
The natural beauty, grace, and laws of health,
With lacings cramping, hampering vital powers,
Exposing children to the winter's cold
With portions of their little tender forms
Uncovered—tho' in many ways, awhile,
Fantastic folly chiefly it displayed,
Yet even then, the love of beauty, thus
To selfish passion-claims responding, brought
The human body into new respect:
It made man own his form as counterpart
Of spirit being, not 'a prison-house
Of spirit faculties,' where loves and wants,
As 'carnal,' must be thoroughly subdued.

And fashion's follies rapidly were cured
As light increased and morning fogs grew thin.

And burlesque aided much in curing them.
The theaters, by their dramatic scenes,
Ideals truer brought before the mind,
Until the old appeared ridiculous,
And thus a healthy gospel ably preached:
The devotees of crude absurdities,
While there, amused, would see their folly shown;
Would catch a partial glimpse of truer life,
And ere their reason woke to take control,
In impulse-life would partially reform.

And now philanthropy, enlarging, found
No more its aspirations satisfied
By charity to individuals,
In giving sorrow's victims transient aid,
But sought affliction's every cause to find.
And, blindly working, long they strove for this
In ways that oft the troubles much increased,
But which at length began to show success.
It strove to overcome and banish woes
By institutions, formed to do its work.
It founded temperance societies,
To rescue men from alcoholic drinks.
The powers-ecclesiastic, conscious now
Of weakness, after its first thunder-burst
Of censure 'gainst the strange 'presumptuous'
Embodied thought, that churches failed to prove
Sufficient for humanity's reform,
Soon acquiesced, and sought to gain control
Of temperance work to serve the churches' life.

And when the churches saw the mighty power
Of knowledge, education drew their zeal.
Then schools were formed for children of the poor,

With sheltering homes which gave parental care,
Where teachers, with self-sacrificing toil
Untiring, strove to 'rear them properly.'
But, philanthropic feeling naturally
With manhood's chief religious sentiments
Uniting, teachers generally were such
As held to church-ideals, and believed
'Authority' and 'punishments' alone
Could check the 'childish tendency to wrong,'
And rear to virtue, founding upright lives.
Thus, while their efforts many much relieved
From crushing weight of squalid poverty,
Their stern repressive discipline produced
In natures humble, passive, meek, a sense
Of personal unworthiness that served
To check awaking self-reliant faith,
And shrivel much their energies; or else
An outraged sense of justice, souring all
Their loves till they became mere imbeciles,
Or dark ascetics poisoning social life.
And those with vigorous bodies, minds, and wills,
And strong instinctive love of liberty,
Whose powers if unperturbed would have wrought
In true obedience to natural law
Most ably for our nature's basic needs,
And all the manhood-forces energized,
Such ones, by this mistaken training, oft
Had wounded loves to bitter hatreds turned,
Till they became the scourges of my race.

But through these blundering efforts, finally,
True education-science blessed my earth.
At first 'twas by the inner, spirit sense—
The intuition—dimly seen, and used

By teachers thus inspired, who, much against
Their outer thought, half-doubting, timidly
Began to heed the truths of morning light.
And while for this the truest teachers oft
Their reputations and employment lost,
And those who strove to cloud the coming day
With denser dogma-mists, by priestly aid,
O'er education-movements held control,
Yet some enlarging natures, scarcely yet
Aware of what they did, or else by aid
Of kind hypocrisy, their places held,
Diffusing light through mist-encompassed schools.

And while, in institutions thus befogged,
Philanthropy's kind efforts oft produced
The wreck of natures which it strove to save,
Yet some in churches staying, holding still
In conscious thought to waning churchly rule,
With souls inspired, wrought well in rescuing
From poverty; wrought with their Sabbath schools
To light and thus to free the children's minds,
By making prominent the social scenes
With cheering exhibitions which amused,
And counteracted soul-depressing creeds.
One I remember well, and ever should
If since unknown in heaven, tho' many such,
When visiting my world from angel spheres,¹
I saw, but this exalted soul while yet
On earth inspired my angel life anew,
And much I longed to break the barriers
To freest, perfect conscious fellowship;
Impatient to abide the time when, here
Amid celestial scenes, in heavenly light,
My wish would be most fully realized.

The prophet-teachers, from their places kept,
Within their isolated homes commenced
New institutions, truer to the light;
And oft their private families became
The schools in which some one or more of those
Despaired of by the common piety,
And nearly wrecked, were raised to noble lives.
One instance, in my memory now, will serve
In representing many of the kind:
When institutions which philanthropy
And piety had formed to furnish homes
For needy orphan children, numerous
And popular became, within their care
Were two young buds of future womanhood,
Of types of character most opposite—
A vigorous nature and a fragile shoot.
The stronger nature, for a time, secured
A home within a family of kind
And genial souls, but who, within the mists,
Still thought mistakes were wrongs that 'blame'
deserved:
That energies executive untamed
Were dark perversity. They labored long
And faithfully, with much self-sacrifice,
To form their own ideal womanhood.
Her rude activities much censure caused;
And every censure but resentment roused
Which made more obstinate, and thus provoked
Increasing censure; till these rakings harsh
And lack of loving sympathy produced
A manifested life activity
Of coarse repulsive roughness, which by all
Was deemed the worst within the neighborhood.
The other child, a tender, timid soul,

Much overbalanced spiritually—
With her perfective aspirations large,
And high ideals of perfection, while
In self-esteem deficient—through the lack
Of confidence in self, oft blunders made
From nervous over-effort for the right.
Then, from the over-estimate she formed
Of others' excellences, she revered
Her teachers with an overpowering awe,
Which made their censures chill the founts of life,
And shrinking 'neath their estimate of her
As imbecile, which, from their general tone
And their unguarded words, she quickly learned,
She shriveled daily, till they came to think
Her idiotic, as she seemed to be,
And 'neath such treatment rapidly became.
These children so extremely different,
And difficult to understand by those
Befogged, were raised to noble womanhood
By one bright prophet of the opening morn:
She, in the early bloom of motherhood,
With waking intuitions much inspired,
And soul o'erflowing with the consciousness
Of truth possessed of which the world had need,
Found motherhood with all its cares did not
Absorb her energies, but that at times
She still could go and, with the eloquence
Of freer womanhood, face prejudice
In speaking publicly the truths she saw.
She needing help to tend her little ones,
Went seeking it within the orphan-homes,
And found and loved the little tender bud
That 'neath the pious efforts shriveled there.
Then, heeding first her own instinctive sense

Of character, against the cautioning
Of teachers who the child deemed imbecile,
She chose from all the school this little one.
And then, with gentle loving earnestness,
She taught her noble confidence in self—
In powers which nature's God so freely gave
To serve her life—that wrongs were blunders, mere
Mistakes, which taught her, taught the older ones,
Who oft committed them as well, to try
More wisely till they gained success at last.
The pupil found companionship in her;
And loving reverence, now inspiring, freed,
Enlarged and cheered and vivified her powers,
Till brilliant self-reliant womanhood
Its gateful fragrance on the teacher shed.
But needing help more vigorous when first
This noble work commenced, the teacher sought
The powerful rough untamed one, whom she oft
Had seen in her adopted home—which now,
Discouraged, sent her to the sterner care
Of that asylum whence she came to them.
She found and took her to her genial home;
And there, with woman-spirit well inspired
With faith in human nature and its God,
And sympathies enlightened, sweetened, freed,
She fed with love the wild one's starving soul:
She met with patient kindly dignity
The roughness which her pupil oft displayed,
Till, in new life of waking love and sense
Of loving confidence from those around,
Her ward grew up to womanhood with all
Her energies executive matured
In vigor, tamed by strong awakened loves,
While loves by them were grandly energized.

Such were the natural teachers, who, inspired
And soul-illumined by the deepening dawn,
Long wrought in isolated labor-scenes
Against accepted education-rules,
Till, by their grand examples, finally,
The people, taught, and in the strengthening light,
Gave them the places and transformed the schools.

Philanthropy at length, awaking more,
When it had hesitated long in fear
Of pharisaic 'moral' prejudice,
With shuddering dread and half-apology
Began to try to save the 'outcast' ones.
At first it wrought with very slight success,
By measures which the workers' fame should screen:
They put 'respectability' before
Their souls' diviner sympathies, and tried
To 'save' these sisters as a special class,
Reformed from 'evils which had left a stain'—
As those whom condescending pity might
Receive, but not companionable love.
And thus their feeble efforts only 'saved'
The few whose broken, passive souls could brook
Such treatment from their fellow-humankind,
With love repressed *such* 'fellowship' to hold.
The great majority of 'outcast' ones
Deemed this a lower social depth than theirs.

As light increased and morning fogs grew thin,
The principles of truth, great Nature's laws,
Began to move the inmost souls of those
Who of their import little understood.
And then, perceiving somewhat where they led,

They feared to follow, nor yet dared retreat.
And affirmations of them oft were made
In earnest strivings to disprove their claims.
And strong denials fell, most ludicrous,
From lips of those who followed blindly on,
And wrought unwittingly for their success.
And often they, with scornful slandering slurs,
Reviled the names of those who led the way,
Not knowing they themselves were followers;
While many words of commendation came
Involuntarily from enemies.
And more and more the principles prevailed,
And new ideals swept the old away.
The people's voice as that of God became
Revered; and public sentiment was more
Deferred to than the creeds, e'en by the ones
Who deemed themselves devoutest worshipers.
The 'moral life' required was only, now,
Obedience to social rules; and all
Of 'God's commands' relating not to them,
When disobeyed, but little notice gained.
Society was put before the church
Or state and all reputed Laws of God:
Its preservation, now, not 'saving souls,'
Became the motive for enforcing 'law,'
And persecution's *only* specious plea.
And piety and patriotism began
To lean on 'social needs;' their champions now
To seek regard for social loyalty.
The pillars of the church and state, and all
'Morality,' were those most popular:
And those unpopular were 'enemies
Of God,' 'religion,' 'virtue,' 'morals,' 'truth;'
E'en if 'believers' were 'unworthy ones,'

Who tended ever toward all viciousness,
Against whom rumor's breath was 'proof of wrong';
But all the popular were 'truly pure';
And if they 'sinned' scarce needed 'grace to save.'
The preachers holding creeds that still proclaimed
An 'endless hell for unconverted souls'
Whenever 'sinners' popular had died,
Concluded *they* at least could not be 'lost';
But willingly for 'laxity of faith'
Atoned, by yielding the unpopular,
Without compunction, to the 'flames of hell.'

The reputations built on bases old
Began to crumble down, while new ones rose
On new foundations trusted ne'er before:
Ambitious sticklers for the ancient ways
Beheld themselves—from every step they took
In their attempts to reach a pinnacle
Of social life's great superstructure—now
Fall lower still; while others rapidly
On their rejected ladder rose to fame.
And some who started on it, when they neared
Their longed-for eminence, from timid fear
Of its stability, retraced their steps,
And changing to the one for ages used,
Its rotting rounds gave way and let them down.

And labor now began to partly know
Its power; and partially to see its right
To all the products of the workers' toil.
Then, claiming daily more and more of these,
It soon commenced the war with capital
As placed by 'law' in rude rapacious hands.
And finally old grasping greed dethroned.

For this it struggled long in ignorance
Of truest interests; producing, oft,
Within the combinations which it formed
For mutual protection, tyrannies
Which more than older despotisms oppressed.
And while the workers dared not fully trust
The principle inspiring them, and use
The power abundant held within their hands
To overthrow all 'legal' robbery,
They wrought with slight effect to force from greed
Consolidated in monopolies
The justice which they struggled to secure.
For generations after slavery
Direct and serfdom's sway were overthrown,
The workers, holding power to change the 'laws,'
The 'legal' plundering privileges still
Revered; and striving but to limit these,
They gave their enemy the vantage ground.
But learning finally to join themselves
In unions for co-operative work
And distributions equitable, soon
They saw decline the newer slavery
Of labor but permitted while it served
The interests of earth's rapacious class—
Enabling it to roll in luxury
On wealth produced by plundered laborers.
And then the prophet-laborers perceived
That every one had right to use the soil;
And that to wealth-producers, rightfully,
All wealth belonged; that all machinery
Should serve producers rather than the drones;
That human talent, all capacity,
Derived its culture from the race, and thus
To all belonged; that cherished talent taught

Aright would serve itself by serving all,
Content with equal honor and reward.
They saw, and preached the morning-gospel truth
Which light revealed to warm fraternal souls,
That human weal forbade all bloody strifes;
And that the people should refuse to war
To serve contentious kings and governments.

The masses of the people long appeared
To little heed these prophets or their truths;
But, while they strove in crude antagonisms
Or stayed their hands in seeming apathy,
The inspiration wrought within their souls;
Monopolies and governments began
To feel and fear these waking energies,
And flatter that their magnates still might rule.
And oft, unconsciously, or partially
Aware of what they did, they all were forced
For selfish ends to use the principles
They feared, and teach them thus without design.
While sharp monopolistic graspers sneered
At all co-operative schemes as vain,
They came to use them as their chiefest means
Of gaining wealth, in corporation-bands,
Which all their larger work at length performed.
And their success in speculation caused—
Before the lesson that it taught was learned—
A gambling-spirit, which diffused itself
Till business energies, absorbed in wild
Attempts to gather fortunes rapidly,
Produced repugnance to all useful work,
Which yielded small returns. Thus indolence,
That most unnatural disease, produced
By hopelessness, now spread as ne'er before.

But greed, thus hampered, forced the governments
To use the diplomatic craft to serve
Their purposes, and never go to war
Till they the people's wrath, or pride, or sense
Of all-important interests could rouse.
And then, that thieving opportunities
For state officials might be still maintained,
And governments from revolutions saved,
The rulers found they must, with liberal hand,
The privilege of plundering by 'law'
Extend to all with talent for the work.
Then those without hereditary fame
For 'legal' thieving gained pre-eminence:
The rising nation which had first proclaimed
Inalienable rights for every man,
Which by its declaration helped awake
The older nations, ere a century
Of its existence passed, by powers retained
From older governments and much enlarged
To aid the greedy classes, found itself
With swarms of haughty purse-proud millionaires,
Who at their pleasure ruled; who bought its courts,
Its legislatures, ruling officers,
And government machinery, like toys.
And soon it found its lands and industries
Controlled by them; its citizens, or most
Of them, but tenants of monopolies,
And squalid poverty abounding much.
And this continued till, in opening day,
The people saw their rights, and took their own,
And stript their governments of plundering powers.

And now, as light increased, quite rapidly
The race began, in dim distorted view

To partly see, and struggle earnestly
E'en tho' absurdly, for a freer life:
The 'reverence for old authority
Had long been waning ere the masses saw
The true authority of Nature's laws.
The people, through the ages overborne
And passive 'neath the power of despotism,
Began to claim their true equality.
The sense of individuality
Supreme o'er institutions, 'morals,' 'laws,'
Of rights implied by every duty owed—
That government's true basis was consent
Of all the governed, not majorities
And classes only—now began to wake
To conscious life. This sense began to work
In woman's soul, and she began to strive
With energy and skill and much effect
For equal rights within the governments.
And when with some success her courage grew,
She dared to strike against the cruel 'laws'
That slaughtered timid outraged motherhood.
One bright example, in my memory now,
Will serve to show how women battled here:
A daughter born to poverty and toil,
Like many thousand others of her class,
Had left her native land and crossed the seas
To gain employment and her daily bread.
She, in the land of strangers, found a mate;
And love her selfish prudence overcame.
Her mate, not loving her sufficiently
To sacrifice all other hoped-for loves,
And favoring aid from pharisaic friends,
Deserted, leaving her in poverty
To bear her child and suffer social scorn.

She hid her situation from the world,
And brooded o'er her sorrow all alone,
Till weakened, nerveless, when her child was born,
Without a friend to give her nursing care,
She swooned and smothered it, and, when revived
And finding it was dead, secreted it
To save her reputation from reproach.
Detected, pharisaic 'virtue' rose
'Gainst this despairing victim of its wrongs,
Adjudged her murderer, and sentenced her
To death, 'that stern example might be made
To check the common crime, infanticide.'
Then strong courageous women-champions
Of justice, equal, true, appealed at once
To popular instinctive sense of right
To save this victim of the social wrongs.
With truest valor they arraigned the 'laws,'
Led by a noble prophet of the day
Whose whitening locks proclaimed the many years
Of womanly devotion to her work.
With vast assembly of the people called,
She stood before the thoughtless multitude
Which came from curiosity to hear
A woman plead a 'fallen woman's' cause;
And with her matron grace and majesty
And features glowing with maternal love,
Supported by her sisters well inspired
By courage, truth, and wise philanthropy,
She melted frigid hearts of prejudice,
Till features which had come with half-formed sneers
Began to glow with sympathy of souls
Now first to conscious manly life aroused.
And then the mighty audience declared
With voice unanimous that justice called

For kindly aid instead of punishment
For this poor victim of the wrongs of man,
And sent this declaration through the land.
Nor did they stop at this, but gave at once
Their full indorsement to the plan proposed
For rescue. Then the lofty soul who led
The movement, in the name of justice called
For 'pardon' for the mother doomed to die.
And when she saw that now the governor
Who held the 'pardoning' power, in local pride
Resented this as strange impertinence
In women of another state, and seemed
About to change from partial promise given,
She yielded not, nor waited to expand
A soul incrustated thus, but with his own
Most honored means—a shrewd diplomacy—
Ensnared his pride, and shamed him to consent
To free and send the victim to her friends.

Through all the period in which the light,
Increasing but distorted, gave to man
Misshapen views of half-seen principles,
On which the newborn manly faith could not
Lay hold in full unshaken confidence,
Tho' ever toward them by attraction drawn—
While inspirations scarcely understood,
In battle with established interests,
Made man to feel that nothing was secure—
Hypocrisy was guardian of all.
All who had power, or wealth, or fame to lose
Or gain, sought his protecting care and aid—
And wondrous was his work in serving all.
Most curious of all the contests waged

Were those in which opposing forces called
Hypocrisy to gain them victories
While they their leader openly disowned,
Reviled, consigned his name to 'infamy,'
And taunted others for employing him.
Old despotism, in its attempts to still
Maintain its governments, professed to be,
And strove to make itself appear, the means
Of kind protection to the populace:
When shrewd cajolery approval gained,
Its tyrannies it now could carry on
But partially, in name of 'order,' 'law,'
Or 'virtue,' 'morals,' and 'the public weal.'
Its dark machinery of bribery
And perjury must be with greater care
Concealed. The waking love of liberty,
If ever, must be crushed while in the bud;
And crafty bribed informers—spy-decoys—
Must lay their snares for manhood's champions.
And then the despots, ere they dared to strike
The persecution-blows, must shield themselves
From public sympathy for those condemned,
By calling scandal to afford its aid,
In stirring up by every artful means
The bitter dregs of public prejudice
And social bigotry to serve their work.
The 'worldly' tyrants who had come to scorn
All they supposed religious, ne'ertheless,
To gain 'religion's' aid, affected much
Religious zeal and piety; and 'gainst
The champions of truth and justice raised
The cry of 'heretic,' pretending shock
Of 'holy horror,' thus to fully serve
Rapacity's unholy purposes.

And haughty churchly tyrants, when they sought
To persecute, great patriotism feigned—
Most zealous care for 'civil law, exposed
To overthrow by vicious, lawless men;
While they themselves most vigilantly strove
Against those 'laws,' as hated enemies.
And both, to gain protection for themselves
Against the waking public sympathy,
Must steel the people's hearts to cold contempt
Against the persecuted, by the sneer,
Which came to be their standard slur, that 'they,
By open "sins" and braving punishment,
Were seeking to obtain the martyr's crown.'
But persecution thus supported found
Its power was still declining constantly:
For now the pained fraternal sympathies,
Awaking, came to more and more perceive
Such slurs against the martyrs but confessed
The persecutors' consciousness of wrong.
Then, while the people seemed to acquiesce,
To save their own 'respectability,'
They called hypocrisy to aid, and wrought
With much effect to rescue fellow-men.
Aristocratic castes and sharper-hordes,
Their ancient 'legal' powers to still maintain,
Now flattered and extolled the populace;
And wealthy drones, whose arrogance esteemed
The laborers as merely 'menials,'
Most fulsome praises on them freely showered—
Declaring them 'the real noblemen.'
Monopoly, when finding it must use,
To save itself, co-operative schemes,
In companies with 'legal' powers conferred,
Most loudly railed against the principle—

Declaring all who sought to bring such means
To serve the common welfare, were but knaves
Who meant to plunder, or fanatic-fools
Who industry and order would o'erthrow.

Ecclesiastics, as their power declined,
On artful strategy again relied:
The older church much liberality
Affected toward the newer ones, and toward
The civil powers and public sentiment,
While seeking earnestly their overthrow;
The newer churches partial-union formed
For safety, well affecting charity,
Which seen in any as sincere, they soon
Denounced as 'waning faith in Scripture truth.'
They owned philanthropy, which first they held
A private virtue, as the captain, now,
Of public ones; that it might help them save
Their dying dogmas as a ground on which
Their institutions still might stand. The priests
Now nearly ceased attempts to proselyte
By hurling 'wrath divine' at doubters' heads;
And in associations joined themselves
To educate and lead the public thought.
Then, tho' the blinder priestly champions
Denounced this 'implication that the church
Was insufficient,' all the shrewder ones
Encouraged efforts to promote the work.
Then education-agencies, grown strong,
Were made to serve ambition's selfish schemes:
The rings of ruling managers soon seized
Its new machinery, and, craftily,
Religious sentiment, the moral sense,
And philanthropic impulses deceived

To think themselves the leaders while they served.
While, secretly, the public sentiment
The rulers spurned or scornfully ignored,
Whene'er they needed aid from it to help
Them gain or save a reputation which
Secured position, power, and wealth, they showed
Themselves the 'loyal servants' and the 'most
Devoted champions' of whatsoe'er
The public thought and sympathies esteemed;
And when a persecution they invoked
To crush reformers, who their craft exposed,
They covered well their haughty arrogance
And wrath unscrupulous, with meekness feigned;
While slander, as their chiefest instrument,
They used against the hated names. The ones
Who most 'deserved' the scandal always made
Conspicuous their 'purity' and great
Regard for 'virtue periled,' and their scorn
Of all whose skirts were not immaculate;
And to the public eye appeared to work
Most earnestly to 'crush the vice' they loved.

And those with intuitions quickened, now,
To feel instinctively the right supreme
To follow Nature's law while reason dimmed
By creeds left impulse in the lead, when they
By larger life-activity inspired,
Most freely disregarded social rules,
Were foremost in the scandalizing work.
For thus they wrought, and long succeeded well,
In casting off suspicion from themselves.
Their zeal, subserving well the purposes
Of ruling despots, sharpers, Pharisees,
Was all accepted, never scrutinized

By moral sense in service bound to them;
Scarce seen when blunders gross could not be hid.
Each act of fellow-beings' lives which seemed
Impelled by feelings such as moved themselves,
Especially all active friendliness
'Twixt men and women, they imagined proved
A 'wrong,' or at the least a 'wrong intent.'
Thus brooders of the 'vices' came to be
The active zealous spies of social life;
For pharisaic powers, decaying, used
As choicest agents, vicious souls if they
But cloaked in zeal for 'moral purity,'
Well knowing need had greatest zeal; and when
Exposure threatened, gave their agents aid
While they, with wondrous cunning working skill,
Made more accusing-zeal their cloak enlarge;
As 'legal' thieves o'erreaching 'legal' rules
Of thieving, screened themselves with zealous work
To 'purify' the 'legal' fountain heads,
By hunting out 'the vile corruptionists.'

And all prevailing 'moralisms' were forced
To lean on such support; and when the loves
Fraternal, waking, public sympathy
Excited for the slandered, slander could
But shield its working legions 'neath the care
Of old hypocrisy, and in its great
Extremity hurl forth—when others failed—
The coward slur against the slandered ones
Of 'seeking to escape obscurity
By gaining vicious notoriety.'
But more and more the pharisaic sense
Of morals waned: the powers intuitive
Began to partly see the real law

Of morals—soul-life equilibrium.
And tho' the outer consciousness, befogged,
Supposed enlarging life-activities
Were 'sins,' yet instinct-sense prevailed
While yet it leaned upon hypocrisy.
The waking selfhood-vigor, much inspired,
Expanded to excessive vanity
And pride; and pompous ludicrous conceit
Of worth and greatness personal was shown
In affectations of humility.

And selfish greed great generosity
And philanthropic sensibility
Affected while it wrought its robberies.
Most loudly it professed to reverence 'law'
When most with secret bribery it wrought
To gain enactments violating ail
The principles that real law sustained,
Or court-decisions which perverted them.
And pompous learned ignorance enshrined
Itself in old-established schools, that thus
New scientific truths—enlightening man,
And leveling false foundations—prestige might
Successfully oppose as 'quackery.'
The 'saintly' people, who supposed they clung
To priestly-taught, ascetic piety,
And deemed amusements 'sinful levity,'
Oft slyly fed their mirth and social loves
At theaters, or in the social dance;
And stanchest 'moral leaders' oft, when far
From home, their nature's cravings thus indulged.

And mating love in its new waking life
Ere it had consciously rebelled against

The powers that hampered it, made theaters
And social scenes and arts assist its powers
To larger range of life-activity:
The dramas more than ever pictured scenes
Where love, contending, gained the victory
O'er opposition and 'authority.'
And all the social sporting plays, in which
The young adults their chief amusement found,
Were mimic scenes of love, where difficult
Achievements all the players must perform,
While kissing or some act of gallantry
Was made the penalty of ill success.
And novels all became the tales of love;
And, mating loves of many hampered souls,
By these idealisms, with greed devoured,
Were strengthened till they honored nature's law.
The devotees of prudish piety
Awhile denounced the lovers' strategy
But used it oft themselves; and, finally,
Their preachers, with enlarging manly souls,
In ambush fought as lover-generals.
The rougher natures, overbalanced much
In basic vital energy of love
Yet unrefined by active spirit powers,
With impulses reacting powerfully
Against the creeds which thus dishonored it,
Wrought wiser than their thoughts of 'purity'—
In midnight revelries, debaucheries,
And daily jests, 'obscenity' prevailed:
Their inner senses, darkened as they were,
Began to feel the wondrous energies,
Activities, and organs of the powers
Of reproduction, their attention claimed:
And thus, this inspiration moving them

While monkish sense of 'purity' forbid,
They outraged public moral sense, their own,
And all the cultured sensibilities.

And mightily were 'moral' magnates shocked.
That their authority was thus defied.
And when their own enlarging blinded life
Produced excessive 'immoralities'
And frequent lapses from their 'purity,'
Their 'holy horror' feigned extremest shock
At whatsoe'er appeared the least 'obscene.'
And when a disregard for 'moral rules'
Became so common with their champions
That to conceal their faults great skill required,
The 'holy' 'sinners' rallied to protect
Each other's great 'respectability.'
And then they 'proved' their love of 'purity'
By persecuting with 'legalities'
Uncultured 'sinners,' who, when passion moved,
Could practice only *coarse* 'obscenities.'

And not alone did blinded devotees
Of monkish moralism, and scheming knaves
Who fattened on them, seek hypocrisy,
To shelter them when larger life inspired,
But nearly all the leading minds, when strong
Soul-vivifying manly energies
Impelled, broke through their social hamperings.
The weaker masses strove to do the same,
And rarely aught but selfish prudence checked;
And prudence often insufficient proved
When loves repressed, to passions fierce inflamed.
Yet those whose active life the most ignored
The 'moral' rules professed, still made themselves

Appear to strive most earnestly to save
These 'great foundations of society.'
Distrusting much their systems' boasted powers,
The leading managers of churches, states,
And social movements, cunningly contrived
To gain the favor-smiles and working-aid
From others, by affecting reverent praise
For all the dwindling fancies long preserved
With care by those ashamed to speak of them:
Each, flattering each, with great solemnity
Repeated all the others' shriveling cant
While neither on the other's face could look
And speak his own without derisive smiles.
The excommunication penalties
The statesmen-hordes and lords of wealth invoked
To strengthen their control of social life,
While churchly magnates blushed to handle them.
And 'legal' penalties, for breaking 'laws'
Despised by rulers and but used to rob,
Ecclesiastics now depended on
To check the liberty which thwarted them.

The mating love, beginning now to know
Its true divinity, in conscious work
By cunning craft some waking reverence gained,
And secret aid to conquer social hells:
Love's jokes, half-honored first unconsciously,
Became its shrewdly-managed worship-calls;
And those who durst not name it otherwise
Of 'courtship' joked and gossiped constantly,
And with a morbid curiosity
And greedy interest, for weddings watched,
And whole communities, as well as friends,
Made them occasions of hilarity.

In all the larger towns the public prints
Which furnished people news and themes for thought,
While daring not to publish grandest truths
(Or, doing so, lost public patronage
And died, or dwindled into poverty),
Oft fortunes gained by publishing accounts
With headings of extravagant display
And long detailed descriptions of the scenes
Of fashion's nuptial ceremonials.
And all elopements, scandal scenes, each case
Of love's rebellions 'gainst 'authority,'
And e'en its slight irregularities,
Received descriptions more extensive still.
And lovers' 'sins' were sketched in rainbow hues,
Till readers' inmost hearts were made to feel
That such 'offenders' real heroes were:
E'en when the journals' words, with seeming zeal,
Condemned the characters as 'vile,' they still
Most cunningly with witticisms and praise
For skill and courage glossed them beautifully.

Whoever wealth or reputation sought
Disguised their motives, lives, and characters:
The ruffians hid their coarse repulsiveness,
And favor gained by playing gentleness;
The smaller thieves, by feigning 'piety'
And 'worship,' won the kindly confidence
Of weakly trustful sentimental souls,
And gained the places where in smaller ways
Of thieving they could work successfully;
The larger, wrought with 'moralisms' and 'laws.'
And often shrewd reformers when inspired
Disguised their thoughts in terms of priestly creeds,
And thus in churches and 'society'

A place of leading influence they gained
And held while dealing out the truths that served
To rapidly dissolve their hampering bands.
Denying thus their principles, they proved
A stumbling-block to larger, freer souls,
Who, nearing manliness, had risen above
The need of aid from childhood's guardian;
But many timid ones they helped along.
And oft, in many ways, reformers, when
With lofty truths inspired, hypocrisy
Invoked to aid them, even when the life
Of priestly dogmas as authorities
Had so declined that only pride of caste,
Invoked in selling seats to 'worshippers,'
Could check awhile the work of church decay.

And while the priestly dogmatists began,
Within the dawning light, to be ashamed
To fully own their creeds and 'moral rules,'
Or make for 'sacred books' their ancient claim,
And sought repute for liberality,
The writers, speakers, all who strove the truth
To teach and still a reputation gain,
To superstition their obeisance made—
Withheld their grandest thoughts, and subjects chose
Of import small; and only partially,
In witticisms and humor dared oppose
The errors held to be 'respectable.'
And even scientists, who laughed to scorn
The old dogmatic faiths, absurdly bowed,
To old dogmatic morals as supreme.

While old ecclesiasticism, to save
Its institutions, freely gave to all

The 'outcast women' who would own its work,
Apparent sympathy and priestly aid,
Newborn philanthropy, in its attempts
To manifest its larger sympathies
Before the public, cowered submissively,
And only with the condescending airs
Of 'purity' affected, dared to aid
The sisters wronged. It durst not give the hand
Of equal true fraternal fellowship
To these 'unfortunates;' and ere it could
To helpless infants fullest favor give,
Must wait till first it learned the *fathers'* names.

But while whoe'er was held 'respectable,'
Foreboding overthrow, protection sought
From old hypocrisy, the 'outcast ones'—
Love's martyrs—from timidity grew bold,
And preyed on their despoilers' morbid fears.
With souls expanding, they began to feel
Instinctively, tho' not to comprehend
As yet their nature's real worth, and right
To share the wealth within their lovers' hands—
To be as equals honored by the men
Who, with repressed and starving loves, carressed
Them in the shades of night and then disowned
And spurned them scornfully in open day.
And tho' the leaders of 'society'
And 'morals' and 'respectability,'
Beyond all other dreaded 'evils,' feared
Exposure and the loss of their 'good name,'
Their overpowering passions still prevailed.
Yet while they banded all their powers, and used
All 'legal' arts and craft, to help protect

Each other's fame and crush presumptuous mates
Who dared accuse *their* dignity of 'sin,'
Great reputations crumbling in their sight
The 'better part of valor' taught. And thus
The social martyrs better treatment gained,
And often wealth. And many women while
Against the 'moral rules' offending held
A place beside their lovers in respect;
And often stanchest pharisaic men,
Well knowing, found their mouths securely closed,
Or forced to shield their loving partners' fame,
With all the artful zeal that served their own.

But many thousand suffering sisters still
Were put beneath the social ban for love.
And thousands every year, betrayed by men
Who feared to honor publicly their loves,
As well as thousands forced by poverty,
Or slander's tongue and prejudice and fear
Of pharisaic morals, filled the ranks
Of victim-hosts of blundering human powers.
And thus despairing e'er to cure the woes
All classes stood; aroused philanthropy
In tender pity dropped its hopeless tears,
And sympathy fraternal strained its eyes
To catch some rays of light to cheer the gloom;
The mating love, mid superstition-mists,
In soul-upheavings struggling 'gainst despairs,
Yearned mightily for open morning beams;
The prophets who had scaled the mounts of life
And caught a glimpse of Nature's principles
And promise that our human race should gain
The perfect freedom, still supposed the day
Remote, and saw no way to bring the truth

Of love's great gospel to the darkened minds,
And sighing said: Oh! when shall woman know
Her mating-nature's true divinity?
When shall the morning star of her great day
Of womanhood arise? When shall appear
The great Messiah of her sex—the hope
And saviour of our motherhood enslaved,
And children tortured into early graves,
Or slaughtered ere their eyes behold the light?
When shall a woman come with tender soul
Of love all-sided, thoroughly inspired
With lion-hearted courage and a zeal
And energy that no discouragements
Can check, and magnetism of power to hold
The thrilled attention of the world, and drive
The money-changing hordes and Pharisees
From love's great temple, long by them profaned,
And wake to fully conscious self-respect
Her trampled sisters, by a gospel new,
Of love, mid all its blunderings still divine;
A woman from whose advent we shall date
An epoch new, of love in worshipful
Regard enthroned—e'en as we date to-day
The epoch new of spiritual life
From that great prophet-teacher of the past
Who boldly preached, amid the despotisms
Of institutions, man's supremacy,
As honored child of loving father God;
And thus to man's religious nature proved
God manifest as its Messiah guide?
But hope, befogged, no prospect clearly saw
Of breaking soon the old despotic powers,
Yet through all classes of society
A restless discontent prevailed, which wrought

With great effect tho' scarcely recognized,
Increasing ever like the inner sense
Of needed manhood-gospel, just before
Our manhood's great Messiah brought it forth

But while the prophets of the morning dawn
Were drooping 'neath the seeming mighty strength
Of earth's despotic forces all allied
For despot-work; while seers, with vision dim,
And blundering in their first, unskillful use,
Inverted faith's great telescope, and saw
As far away love's coming champion;
And while the souls who caught the clearer gleams
Of morning light, and then declared that soon
The earth should see her day, were deemed extreme
Enthusiasts, with hopes extravagant;
While even *they*, in all except their hours
Of spiritual vision shared the doubts,
The woman-prophet of the morning came.

Uncultured by the schools, but thoroughly
Inspired, and outer senses harmonized
With intuition's well-enlightened sense,
E'en tho' some superstitions lingered still,
She saw the truths which others merely felt,
And what they hinted thoroughly proclaimed.
With spirit stung and sorely tried by wrongs
That reigning powers inflicted on her youth
And dawning motherhood, and soul aroused
To strongest sympathy and working zeal
For sister women, she made war upon
The tyranny of wealth and social caste,
And then love's gospel she began to preach,
And at the despotisms which love enslaved

In name of morals, hurled her thunderbolts.
She boldly urged love's true supremacy,
Declaring all the 'laws' that dared oppose
Its mastery and circumscribe its life
Were violations of the laws of God.
She publicly, to all the world, proclaimed
Her full companionable sympathy
And free and perfect fellowship for all
Her 'outcast' sisters, bidding them arise,
And look with features unabashed upon
Themselves, their fellows, on the light of heaven,
And on a loving God—the parent soul.
She bade them know that love when most debased
And blindly blundering, struggling in the mire
Of false conditions, still was purer, far,
And better, more deserving of respect,
Than all the energies and faculties
By selfishness controlled, tho' washed, perfumed,
And thoroughly adorned in choicest robes
Of pharisaic 'moral purity'
And popular 'respectability.'
She taught that love should learn its real laws
By earnest blundering efforts, as the child
By stumbles those of gravitation learned;
And that the moral stumbles, quite as much
As physical, deserved—and really
Received from truest moral natures when
Their truer instincts governed—sympathy
And kind encouragement to try again.
She showed the fall which chiefest woes produced
Was falling into disrespect of love,
The saviour, light revealing well its laws,
While true salvation is obedience,
Which brings the perfect life and happiness.

She taught that all the legislative 'laws'
Were secondary—had no just control
Of love; that meddling with its tendencies
Except to aid if e'er endangered ones
Protection sought against aggressiveness,
Was but an impious impertinence
To God, and to his truest worshipers.
While others partially, awhile, had raised
Their voices for the rights divine of love,
And wakened hopes that its great seer had come,
Then fallen 'neath discouragements and sought
The shelter of 'respectability,'
She faltered not nor wavered in her work,
But battled bravely 'gainst its every foe.

The world, astounded, strained its darkened eyes
To see what character had now appeared:
The selfishly ambitious saw 'a bold
Adventurer, with reckless greed to gain
By any means a notoriety;'
The superstitious saw their dreaded 'fiend;'
The 'moral' magnates, 'order's enemy;'
The politicians saw a 'criminal
Destroyer of the forms of social life;'
The 'moral' slaves, 'a nature all depraved,
A foe of virtue, law, and "purity;"'
The starvling lovers saw a nature swayed
By passions more devouring than their own.
Such women, as a rival scouted her.
Such men, at once, supposed that here was found
Insatiate love which answered *their* desires;
And undeceived, they slandered bitterly,
Forestalling thus exposure which they feared;
And kindly-hearted charity beheld

'One much abused excited into rage,
Which struck absurdly every sacred thing;
The *weak* philanthropists, 'insanity,'
The weak reformers saw 'a reckless one
Whose indiscreet and fiery zeal would take
"Respectability" from all their class,'
And loudly claimed her doctrines to disown,
And laughter made by their absurd attempts
In their reformer-robcs to hide beneath
The scanty skirts of old hypocrisy,
Which by their haste they rent, and showed themselves

Much like the one their cowardice reviled;
The coward-lovers, morbid, prowling round
To grasp the tender all-confiding love
Of those they feared to own before the world,
Beheld in her an enemy, from whom
They shrank in dread, and sought by slander foul
And 'legal' means to crush and overthrow.
But natures much inspired began to see
The character of their prophetic dream;
And then they rallied to afford her aid.
The timid ones whose hearts responsive beat
To hers began to follow unperceived.
And those with 'reputations' came by night
To hear her words of inspiration fall.
She knew no friendships save the ones who gave
Their aid to her great work; nor enemies,
Except the enemies of liberty,
And creed-created foes of love and God.

Like our Messiah of *religious* life,
She, risen above the conscious need of help
From old hypocrisy, with bitter scorn

Denounced the guardian's work and wards:
Not yet perceiving all the many sides
Of Nature's great divine philosophy,
She failed the curious mission to perceive,
And credit give for needed services;
But, seeing mighty wrongs this work concealed,
Supposed it sheltered only wrongs; and that
The wrongs it sheltered it had first produced.
She saw it hindering much the great reform
She sought to bring about, and shielding those
Who wrought to prop prevailing despotisms.
With indignation flaming high, she grasped
Reformers sheltering 'neath the guardian's care,
And pushed them forth before the public view.
Whene'er she saw a large fraternal soul,
Secreting selfhood with hypocrisy—
A teacher largely wielding influence,
With many hanging on his uttered words
Who, while they warmed beneath his heart-beats, still
Were kept in moral darkness, prejudice,
By old dogmatic mysticisms retained
And cast about him, that he might support
A reputation with the ones deceived—
She strove with all her fiery energy
To force him into manly truthfulness.
She looked not closely at the earthy side
Of policy, by which he led along
Toward clearer light the superstitious souls,
Till bolder leaders could conduct them on;
She only saw that while the truth he knew,
He seemed to spurn, and gave to wrong reproach,
As 'vile' the fellow-souls which really
His truer inmost nature honored, loved;
That Pharisees took shelter 'neath his name,

And forced her sisters into disrespect
In name of 'morals' which his influence
Upheld against his consciousness of right.
Thus, with her indignation waxing hot,
She dragged him from the guardian's covering.

The pharisaic forces stood appalled
Before her work; then persecuting powers
Invoked. They brought their strongest instruments
To bear. But calumny and bribery
And perjury, and all their prison bars
Could not avail to daunt her woman-soul.
She made their 'laws' her vindication serve;
Their courts a means to show the tyrants' shame;
Their spies, who sought reformers to entrap
And silence in the name of 'purity,'
She made their chosen courts of 'law' expose
With characters unmasked—as those who strained
The 'legal' powers to shield the powerful 'rakes,'
And persecute whoe'er their course opposed.
She hurled defiance at the coward hordes
Of despots rallied in a mortal dread
Of courage armed with justice, truth, and love.
The Pharisees with greater earnestness
Affected 'purity,' and prated more
Of 'immorality;' for in their cant
Morality had come to only mean
Submitting mating-love to priestly rules.
On all who urged its freedom to obey
Its law divine, they strove to cast reproach—
Their loves denominated 'lust,' the word
Which led their list of stupid canting terms.
They 'proved' their 'virtue' by defaming all
Their sisters daring to assert their rights;

And when this prophet, like the one of old,
Said: 'Let the sinless only cast the stones,'
Unlike their prototypes of former days,
Who, from awaking conscience, quickly fled,
These Pharisees, in their extremity
Of fear for reputation, all began
To throw, the guiltiest most savagely,
That their 'pure innocence' might thus be proved.

These conflicts 'twixt contending principles
Before this prophet's day extended oft
Beyond the field of merely 'moral' strife,
And e'en made 'courts of law' serve freedom's cause
While striving hard to aid old 'moral rules,'
And help them serve the money despotism;—
The scandal-contests sought adjustment there,
To save the reputations folly built,
And, in these efforts thus to prop its power,
Exposed the hideous deformity
Of this decaying pharisaic form,
And oft love's triumphs aided by attempts
To conquer it by 'law' and prejudice.
One early instance well will show it all—
An instance many representing, yet
The greatest far of 'legal' scandal scenes:
A preacher of unequalled power and fame
Had been accused in journals of his day
Of violating 'social purity'—
The 'morals' then professed to be revered;
And evidence detailed of this was given,
Appearing almost irresistible.
His pharisaic friends—altho' full well
And long had many of them known it all,

Yet, to protect the church and 'purity,'
Had covered it with care—now trembled, much
Alarmed, lest they should lose his leadership,
Or 'morals' and 'religion' should be harmed,
Or 'saintly reputations' be impaired.
Upon the journal's publisher they set
The spy-protector of 'pure' rakishness,
Whom, with a wisdom worthy of their aim,
The Pharisees had 'legal' guardian made,
And in the name of 'moral decency'
Empowered by special 'law' to violate
The privacies of individuals,
And act as censor o'er the public press,
To check 'obscenity' unskilled which took
'Respectability' from its experts;
And punish all who taught the holy laws
Of reproduction, curing morbid loves,
And checking thus the skilled 'obscenities';
But when his chosen court his character,
Malignant, hypocritical, displayed,
Great consternation seized his 'moral' wards.
The weakening powers-ecclesiastic shook
To see their great and mighty preacher thus
Assailed, and, 'gainst his better judgment, urged
Him on to vindication, aiding him
With all their banded powers; and all of those
Who feared his natural teachings much, but feared
His opposition more, for safety's sake
Assisted him as well; till finally
The reputation-goadings of the man
Who felt himself aggrieved—despite his wish
By silence still to honor woman's love,
Accused of starting scandal just for gain,
And truthfulness assailed—caused him to seek

For vindication through the courts of 'law.'
And there two of the grandest men my earth
Produced, to save their 'reputations,' sought
To crush each other's fame, and blacken those
Whom, more by far than all the Pharisees
And all their 'moral code,' they still esteemed.
They falsified their souls' convictions now,
And, quibbling, covered up their manly thoughts
In technicalities ambiguous.
The world's attention now was called to this
Far more than any legal scandal scene
That centuries had brought before its view;
And 'law's' vain shams, and 'morals' bald pretense
Were shown till all with deep disgust were filled,
And e'en the judge presiding showed disdain,
And owned his soul was sickened by the scene:
For perjuries—the common agencies
Of court-procedure—generally concealed,
Were through this 'trial' most conspicuous.
And thus the strange beginning of the end
Of 'laws' and 'morals' many well discerned:
For very plainly it appeared that all
The actors in the drama mainly were,
In feeling and controlling impulses,
Agreed in honoring the love they sought—
Against their sense of justice—to reproach,
And in contemning 'laws' and 'moral rules,'
Save where they served their selfhood-interests.
The world was taught that those who sought the aid
Of monkish 'laws' against the rights of love,
Or aimed to make them scandalize a foe,
Would find their every act of private life
Displayed before the world, and sketched in foul
Disgusting hues of dark suspiciousness

With most of that which would the facts explain
Excluded by 'the rules of evidence.'
And all the witnesses were seen to be
Exposed to inquisition meddlesome
About their business, loves, and social scenes,
While only partial answers were allowed,
Such as would favor well the 'legal' aims,
Of shutting out the most important truths,
And making points for prejudice to use
Against whoever was unpopular.

The verdict of the lawyers' souls, displayed
In working efforts, 'gainst their 'legal' thoughts,
Declared the natural law supreme o'er all—
The perfect equity—which well sustains
The rights of individuality.
They strained the 'legal rules' to great extremes,
To make their application well accord
With waking instinct-sense of real law,
While serving still to help their clients' claims;
But failing this, they made the tangled web
Of sophistry bewilder, and the tones
Pathetic—pleading with emotion strong
In high artistic acting, ably played
With fee-excited tears—the sympathies
Excite to render aid, till, through these means
And prejudices much intensified
By skillful use of pharisaic cant,
Which still was popular, the 'trial' closed
With jury's disagreement, while with 'proof'
Abundant to condemn one quite obscure,
Excessive, more than tenfold, to convict
An advocate of truths unpopular,
The greater number for the lover stood.

And tho' the masses mainly were convinced
That love was consummated, ne'ertheless
They would not own it even to themselves.
Their impulse-faith, in fondness, *would* defend
The mighty lover whom their souls revered,
And censure him their 'morals' held as wronged,
For seeking vindication through their 'laws.'
And all whose waking souls were triumphing
Unconsciously o'er thoughts that failed as yet
To break from pharisaic slavery,
The more the evidence conclusive seemed,
The more declared the evidence was nought,
And savagely whoe'er accused assailed.
The prosecutor, tho' a lofty soul—
Through these uncomprehended victories
Of public impulse—when in self-defense
He brought his cause, with all his 'proofs,' lost much
Of reputation which he sought to save;
For love's perceptive faculties, which through
The world were waking now, could see no way
To justify the honored general
Who with hypocrisy had led them on,
Except to vilify his enemy,
That prejudice their chieftain might defend
And they themselves remain 'respectable.'

The more devoted leading Pharisees,
Who still supposed their 'moral' notions ruled
Supreme, at least o'er all religious minds,
Confessed the 'proof' abundant, and denounced
His 'great presumption' who while thus exposed
Assumed to hold a preacher's honored place.
The strict sectarian prints, which they controlled,
All railed in 'pious' cant with pompous zeal

At truer piety, which, waking now,
 While hampered still in all the outer thought,
 Instinctively, as curiosity,
 Impelled the growing crowds to hear his words,
 And daily grow in real gospel grace:
 For, tho' disguised in creeds professed, and forms
 Of canting speech more freely used, he still
 Preached largely Nature's morning-gospel truths.
 And plainly it appeared that more and more
 The giant lover all desired to hear;
 And that the people's love held firm for him
 Despite his spells of moral cowardice—
 That much they honored the great loving man
 While scorning these displays of cringing fear.
 The churches of his sect still mostly held
 To him, altho' some rigid Pharisees
 Rebelled, and struggled hard their governments
 Of 'moral' inquisition to maintain;
 And then the pompous virtue-praters, all,
 In their instinctive sense of feebleness
 And want of leaders wielding influence,
 Called out the 'non-religious' prints most famed
 For scandal and the sly 'obscenities'—
 The panderers to morbid gossipers,
 To champion 'piety' and 'purity.'

And tho the contest at the time appeared
 A great prolonged and useless costly farce,
 It proved of greatest value to my race;
 And, not alone in checking 'legal' powers
 And strengthening love's impulsive energies,
 Till even stanch conservators of 'laws'
 And pharisaic morals came to feel—
 Like court officials—scorn for all the oaths

Which nature's rights obstructed, rapidly
It brought the intellect to study love:
It forced the subject on each thoughtful mind,
And e'en made gossiping frivolity
Feel more than idle curiosity;
Through every circle of society
The leading theme of conversation love
Became. Its nature, sphere, and natural rights,
And what were its true laws, were canvassed now.
The foolish prudish 'modesty,' which long
Had kept the subject from the public mind,
By this great contest 'neath the morning rays
Was much o'ercome, and thought with thought
compared.

The loves began to feel new self-respect,
And scandal dwindled. Waking Womanhood
Began to disregard it when assailed.
Love gained so far its right of privacy
That e'en the churches, which confession held
A 'pious virtue,' spurned whoe'er confessed.
And scandal's subjects now were less disowned,
And less debarred from scenes of social life
When violating 'the proprieties';
And soon our planet's leading nation chose
A sinner 'gainst its 'social moralism'
To govern and direct its destinies.
With freedom properly to learn and teach
The reproductive nature's life and laws,
'Obscenity' declined; the passions wild
And morbid, daily gentle, healthy grew.

Thus love had conquered custom, courts, and 'laws'
For generations ere its prophet came;
But vastly more, enlarging human life

Displayed its power through all society
As later, fuller morning light prevailed.
The love-emancipation prophet saw,
Within her earthly life, the populace
Constructing laurel wreaths to deck her brow.
The timid friends who left her when the rage
Of persecution thundered round her head,
Returned, and 'boldly' showed their sympathy.
The waking slaves of pharisaic rule,
Who at the first scarce dared to speak her name
Tho' yearning much to gain the truth she taught,
Drew nearer now, and gave approving smiles.
The 'moral' magnates dropped their feeble hands
And let their persecution weapons fall,
Declaring: 'We have been deceived in her,
For, after all, she's quite respectable.'
The 'outcast' sisters raised their drooping heads,
And recognized their champion, whose great
Unselfish soul, of fiery energy
For justice, full, complete, to womanhood,
Was breaking off the shackles from their limbs.
And hope revived within them when they saw
The coward lovers, who disowned their loves,
Dishonored by a public sentiment
That smiled approval on courageous ones.
The friends of woman's true equality,
Who by their chieftain fearlessly had stood
Against her persecutors, now rejoiced
To see her day of final honors dawn;
Or, passing from the earth, their children claimed,
For fathers' work, high honor for their names;
While persecutors' children strove to gain
Oblivion's shield for fathers' memories.
And all who love's emancipation sought

Around their chieftain rallied, glorying
In battles gained, and final victory
Half won. And all reformers now had come
To see that this was chief of all reforms.

And now, their hopes enlarged by much success,
And seeing all their foes before them cower,
And science adding demonstrations strong
Of truths the early morning gospel gave,
Reformer workers, Morning prophets, all
Awakened natures, looked expecting soon
To see the perfect, full illuming light.
But generations passed ere it was seen:
One part of any world's humanity
Can ne'er to perfect light and liberty
Attain till all its nations see the rays;
And in my earth the oriental lands
By governments despotic long had been
In isolation kept, and lacked the light
That nations freely intermingling gained;
But now the people, conquering all the powers
Restraining, visited and freely made
Their homes in neighboring nationalities.
The newly settled continent, where first
The freedom principles were clearly seen
While freedom's prophets fought for liberty,
From being sparsely settled, opened wide
The door for immigration, and received
Great numbers of the oriental souls,
And other lands this modern spirit caught,
And all the peoples freely intermixed.
And thus while newer nations, vigorous,
Most positive in influence remained,
They found their characters much modified

By influence received from older ones.
The social state awhile declined again,
And wars and revolutions still appeared;
The morning light from thickening mists grew
dim,
And prophets' hopes were chilled as they perceived
Their steps of progress nearly lost again.
The selfish hordes who sought 'authority'
In part regained their lost despotic power,
And pharisaic 'morals,' rallying
To their great dotage-effort, strove again
To guard their prized 'respectability.'
Professing now love's gospel, in the name
Of its great teacher, whom they 'canonized,'
They strove the full unfoldment of its truths
To check—as churchly magnates ever sought
Religion's great Messiah's light to dim,
That their despotic power might hold supreme.
The excommunication spirit they
Again invoked to conquer 'the impure'—
Their name for all who saw and nearer lived
The gospel truth which they themselves professed.

But all the efforts made by despotism
To reconstruct a great dogmatic power,
But proved its dotage-day had fully come.
Its persecuting efforts, now confined
To vain attempts to keep 'the tainted ones'
From its 'respectable society,'
Could but annoy with scandal-filth awhile;
And even this endeavor served to hold
The energies combative 'gainst attempts
On natural liberties, and thus preserved
The passive races mid the active ones.

At length the great assimilated race
O'ercame the ancient tribal prejudice,
And yearned for light to clear away
The obstacles to perfect brotherhood.
The gospel love's Messiah had proclaimed,
Revived again from partially bedimmed
Condition which reacting darkness caused,
Began with greater power to move the race;
And 'moral' dogmatists began to feel
Their old authority's foundations shake,
As people, seeing, said, 'sincerity,
Tho' erring, *always* is respectable.'

Yet dark distorting mists, which all the vales
And plains of life obscured, prevented all
Who failed to reach the higher mountain-tops
From seeing clearly what their souls desired.
But while the masses, in their conscious thoughts,
Could not as yet completely conquer doubts
That their ideal 'good time coming' would
Be ever realized in common life,
Yet deeper faith continued to believe.
A restless, scarcely comprehended, sense
Of discontent moved all aspiring souls;
And thus their active manly energies
In powerful yearnings, scarcely understood,
With all unfolded prophets of my race,
Strained anxious eyes to see the Opening Day."

HUMAN LIFE;

OR,

"THE 'COURSE OF TIME" AS SEEN IN
THE OPEN LIGHT.

BOOK VII.

ANALYSIS OF BOOK VII.

The angel-bard describes the partial breaking of the morning fogs: says that as the light, increasing but still distorted, reached the people's eyes, they aroused at first into still more absurd action—that the oppressed masses struck indiscriminately at whatsoever tradition held sacred, even at all the social refinements, deeming them the means of their own enslavement; while the conservators of existing powers strove more desperately to maintain their sway. He says that all stumbled much, and foreboded greater ills to come: that the timid aspiring souls feared another lapse into barbarism; and all sought more earnestly the sheltering care of hypocrisy.

He then shows the fogs lifting: says the despots at first strove to shelter themselves beneath the rocks and mountains of instituted powers and men's reverence for forms of "law," but saw all these disappear and themselves obliged to accept aid from the fraternal hands of those they had persecuted. He says man then seeing himself and all things aright, all pharisaism, caste, and selfish exclusiveness disappeared; and shows how all uniting in co-operative work directed by the light of perfect science, transformed the earth and all of its society, inaugurating the grand condition the stranger saw prevailing there.

He then tells the stranger that if ever pained at seeing the immature conditions of his own earth, to remember that only through these can it reach the perfected manhood-state.

HUMAN LIFE;

OR,

"THE COURSE OF TIME" AS SEEN IN THE
OPEN LIGHT.

BOOK VII.—THE OPENING DAY.

"As light increased, the fogs began to break,
And, in their partial partings, let the light,
Tho' still distorted, reach the people's eyes.
And wondrous power and great activity
It gave to opening manly energies,
And mighty dread to whatsoe'er opposed.
And each, in earnest strife to keep its hold
On valued natural rights, or vested powers,
Caused social incongruities e'en more
Absurd than those which I have sketched to thee.
The masses, waking now to consciousness
Of selfhood-dignity and manhood rights,
In first imperfect thoughts, began to strike
Irreverently, with wild combative zeal
At whatsoe'er tradition sacred held;
And not alone at institutions, creeds,
The 'laws,' and 'moral' rules of social life,
But all refinements social life had wrought,
Supposing them the tools of slavery.
And earth's 'respectable society,'
In quaking fear of final overthrow
Of all the graces which could life refine,
Endeavored tighter still to draw the bands

Of social caste. Affecting confidence
It little felt, it strutted in pretense
Of great 'refined exclusiveness,' altho'
The 'ruffians' quite 'uncultured,' holding wealth,
To each aristocratic social band
Admittance freely gained, and quite outdid
The rest in vain display, and guarding it
'Gainst 'vulgar people seeking to intrude.'
With greater earnestness exclusives sought
A shelter 'neath hypocrisy's old robes;
Which, insufficient, left them much exposed.
The votaries of morbid loves with more
All-watchful care stood up for 'purity';
The social Pharisees with wondrous zeal
Defended all their 'robes immaculate';
And Pharisees political all strove
More constantly for 'true religion's' good;
While those religious, 'order' sought, and 'law.'
And each made more pretense to reverence
The others, while they strove to pull them down.
Despotic demagogues of both, to serve
Their aims, more smoothly talked of sacred rights;
And all the classes, blinded, stumbled much,
And quaked with fear, foreboding ill to come.
The timid, gentle, kind, aspiring souls,
Before the wild upheaving energies
Not understood, found all their cherished hopes
Of better days decline, and greatly feared
The race would lapse to barbarism again.

At length the sun's illuminating rays
Began to reach the plains and vales of life.
The old distorting mythologic fog

Now scattering, gave to all a clearer view.
The magnates of the old despotic powers,
Which through so many ages in the name
Of law, religion, virtue, patriotism,
Had ruled the race for selfish purposes,
Now, quaking, saw disguises growing thin.
Then, rallying in wild despairing strife,
They made one last attempt to hide beneath
The rocks and mounts of instituted wrongs
And reverent regard for 'legalisms.'
But as the fogs dispersing, let the light
Fall fully on them, shuddering, they saw
Those rocks and mountains, crumbling, disappear,
And found the only shelter now was 'neath
The principles of truth so long opposed;
While true and strong fraternal helping hands
Were only gained from those their hate so long
Had persecuted by their governments.

The sun at last arisen, the fogs dispersed,
And earth and heavens revealed in clearest light
Of undistorted judgment morning rays,
Men soon perceived the principles divine
Of truth, which Nature opened to their view:
The Universal Science; of our God,
Of man, the earth, the heavens, the realms of space,
The true relations each sustains to each
And all, and all to each—the physical
To spiritual forms of life and laws—
The providence of perfect law was seen.
In unobstructed light of open day,
The fields of scientific principles
Were opened to all scientific eyes.
The dim perceptions in the moonshine views,

Which larger, clearer-sighted souls had gained
Of Nature's fields, in full perfected light
Became clear visions: generalizing minds,
In taking greatest panoramic views,
The wonderful details could recognize;
While those who sought the nearer, special facts,
Not blinded by a torch-light's flickering glare,
Could see the fields beyond inviting them.

Man saw himself a true embodiment
Of all the laws the universe contains,
And that his world was perfect for his use.
He saw his God the innermost of all—
The moving spirit of the universe;
That man was son and daughter of our God,
The equal children; thus that all their powers
Should ever serve the human family;
That man, and every thing of life, has rights
Inalienable, sacred evermore,
Which e'en our God can never disrespect.
He saw the 'Word of God' was well revealed
In all, but clearest in the human soul;
That worship most divine was true regard
For all requirements of his nature's needs;
That duty, 'self-denial' ne'er required;
That nature's true demands are God's commands,
The only ones his wisdom ever gave;
That 'sins' were saviours—blundering mistakes,
Whose 'penalties' were kindly monitors,
To aid in teaching God and Nature's laws;
That heaven is harmony and happiness;
That, while the heavens were only reached thro' hells,
The only hells were temporary pains
From blundering footsteps on the upward road;

While all the 'devils' which beset his path
Were God-appointed teachers of the way;—
That 'demon tempters' were but natural wants,
Which ever urged his human nature on,
Through all the blundering ways that blindness trod,
To constant efforts for their full supply;
While all 'temptations' which afflicted him,
'Gainst which his pious watchfulness had prayed
And striven long in penitential tears,
With 'penance,' fastings, inward agony
Of sinking hopes, remorse, and racking fears
Of 'wrath divine' for yielding, really
Were angel-beckonings, bidding him advance
Toward larger, freer, truer manly life.

The frantic struggles which the sharper-hordes—
The favored ones of 'law' and wealth and caste—
Put forth to save their powers when first the fog
Began to scatter, leaving them exposed,
Now ceased: converted all, they freely joined
The brotherhood and served the common weal.
Conflicting interests and selfish greed
Now passed away, and only on the page
Of history a partial record left
Of all the suffering scenes they once had caused.
All governments of arbitrary powers
Soon disappeared, and equity became
The only law; monopoly gave place,
With all its progeny of lesser crimes.
The governments became the instruments
To serve the outer, business interests,
Without obstructing man's aspiring powers;
They learned the natural law of equity,
And helped to teach it by their every act;

And all the public interests were served
Without infringing to the least extent
The liberty of any human soul;
They learned, and fully acted on the truth,
That not a single individual
Could e'er be ruled without his free consent,
Except from safety's great necessity—
That this alone, in its demands supreme,
Could rightfully constrain the acts of man
When madness struck against the natural rights;
And haughty tyranny retiring, left
In healthy action all the impulses,
Which it had long repressed or morbid made.
The laws became but Nature's principles,
Which one small volume served to clearly show,
So far as governments had need of them:
The countless tomes of arbitrary rules
And precedents of barbarous ignorance,
No more were found, except some specimens
The antiquarians in museums held.
And wars all ceased; and human energies,
Uniting in co-operation true
To serve the common welfare, now reduced
The hours of labor, till the work of life,
Supplying all, a healthy pastime proved.
And, pride's deforming trappings sought no more,
Our commerce came to be the regular
Exchange of manhood's useful articles.
The vast commercial cities of the days
Of grasping greed, with all their miseries,
Now disappeared, and garden cities rose,
With fragrance well inspiring all, and with
Their beauty decking earth; while midst their scenes
The heavenly kingdom opened unopposed.

With human interests united now,
And science pointing out their proper spheres,
All animosities, antipathies,
And jealousies, and envies—all the brood
Of morbid passions, which the long enforced
Repressions had in countless swarms produced
To chill and check the soul's aspiring powers—
Soon passed away; and all of social life,
Recovering soon from darkest hatred-blights,
Grew radiant with full fraternal love.
And science, well unfolded, gave to all
A knowledge true of earth, of selves, of all;
And art, enlightened, rapidly revealed
The useful beautiful, and beauty's use;
And well embodied both in works of art,
Such as, perfected thou didst there behold.
And all the barbarous dialects gave place
To *the* one language, simple, natural,
So well expressing every human thought.
Then all uniting in the mighty work,
They rapidly transformed the earth, and made
A new or reconstructed social state.
With all the human energies attuned
To harmony with warm fraternal love,
And science universal clearly seen,
The efforts which within the early dawn
With blunderings struggled earnestly amid
Discouragements for concord, in the light,
Now rapidly complete success attained.
The human energies well organized
For reconstructive work instead of war,
All swamps and marshes drained, and rapidly
Made them and all the desert places bloom.
The reptiles venomous, and beasts of prey,

With such conditions as developed them,
All passed away; their missions all fulfilled,
The higher forms of life their vital force
Absorbed to serve for higher purposes.

And then the earth, matured, transformed, beheld
Its climates all grow steady, regular,
And temperate. The bitter biting blasts
Of cold no more the living forms congealed,
Nor tropic heats struck prostrate feeble powers;
No whirlwinds bore destruction o'er the plains;
The ripened planet, earthquakes racked no more;
No foul miasma scattered poison round,
Nor pestilence nor dread contagion swept
O'er any human homes; but every breeze,
Of summer and of winter, freely brought
Well-laden stores of life and health to all.
And breathing freely such inspiring air,
While fully nourished by the choicest food,
And interchanging vital magnetism
With all who counterparting life could yield,
While all the vital juices of their forms
Were sweetened well by joyous mental states,
They conquered rapidly disease and pain;—
Each one physician to himself became,
Who, understanding well the laws of life,
Maintained himself in perfect harmony
With nature's forces, thus in perfect health.
Their spirits, well enlightened now, and free
From trammels artificial, vivified
Their bodies, till within their perfect forms
All taints of past diseases disappeared.
The systems crude of blind experiment,
Which vainly sought our human ills to cure

With organism-dissolving agencies,
Like other childish follies, passed away.
The vivifying power of spirit force,
In vital magnetism conveyed from each
To all and all to each—and most of all
Between the most congenial fellow-souls—
Was now well recognized and freely used.
Thus, counterparting natures, unrestrained,
Uniting in a perfect interchange
Of love, fraternal, social, personal,
Inspired and vivified each other well.
And clearly now 'twas seen that love is life,
And life is love—the vital force of God.

The atmosphere, as answering to the earth
In its unfolding beauty, now became
Effulgent, sparkling with the radiant light,
And vieing with the grandeur all around.
The fleecy clouds that floated in the breeze,
Within the crystal clearness decked themselves
With sunlit-colors indescribable,
More grand than highest flights or poesy
In their imaginings had e'er conceived.

Now clearly seeing life's interior law
Of spiritual power—their spirits' true
Relation to their outer forms and all
The forms and kindred spirits—soon they gained
Communication clear with angel-worlds,
And learned the character of angel-life.
The superstitious fancies, which, at first,
Within the dark distorting mystic fogs,
The spirit-converse demonstrations caused,
Dispersed, revealing all in perfect light.

The pharisaic folly disappeared,
And all conceits of special 'purity';
The perfect harmony of all the powers
Of soul and body now was seen to be
The moral state, and moral acts all those
Promoting harmony—'twas seen that all
In their condition and necessity
Of action to regain the balance lost,
E'en if they run to opposite and strange
Extremes, should real honor have from all;
And prejudice and selfish bitterness
Gave place to kind fraternal sympathy;
The word 'respectable' thus passed away
From human language and from human thought;
And, with the honeyed leader, all the terms
Of vain conceited pharisaic cant
And haughty scornfulness, gave place to those
Expressing honor for each human soul;
And highest now in honor were esteemed
The ones whose souls with love were most aglow;
And first, divinest of the human loves,
The mighty vitalizer of them all,
The mating love, was perfectly revered.
The truth was very plainly now perceived,
That in its saddest falls, when deepest plunged
Within the pits of human ignorance,
The mire could never stain its purity;
That tho' oft covered, hidden from the view
By 'reeking filth,' yet whensoever its flame
Was kindled, e'en the most 'degraded souls'
Shed luster through it all, which plainly showed,
Except to eyes by pharisaic mists
Bedimmed, the germ of heaven unfolding there.
Thus love, the most dishonored in the days

Of monkish folly's 'morals,' worshiped now,
As chief divine impelling power of souls—
Emancipated fully and become
The known inspirer of the faculties,
Found all of them around it gathering
In charmed obedience to its demands.
And men and women, now no more compelled
To bind themselves in chains conventional
Or smother love's divine enkindling flame
To gain and hold the popular respect,
No longer found the passions morbid grow,
Inflaming first and then exhausting love.
Love's eyes, now opened, found its true ideals;
And its divinely natural constancy
Ne'er turned from any love-embodiment
With which it had in mating-union joined.

With industry well organized for all,
And want no more compelling, none were found
To offer counterfeit of love for bread.
And no dark pit of public scorn remained
For any deemed to have unwisely loved,
Nor prejudice to overthrow and keep
Them down, nor moral cowardice to aid
In this to gain respect for honoring
The 'moral' notions which the soul disowns.
Thus prostitution vanished; transient, crude,
And fragmentary unions ceased; and love's
True self-enforcing laws became supreme,
And every twain in perfect marriage joined.

All scandal disappeared; and gossip now
Became an effort prompted by respect
And kindly interest to help acquaint

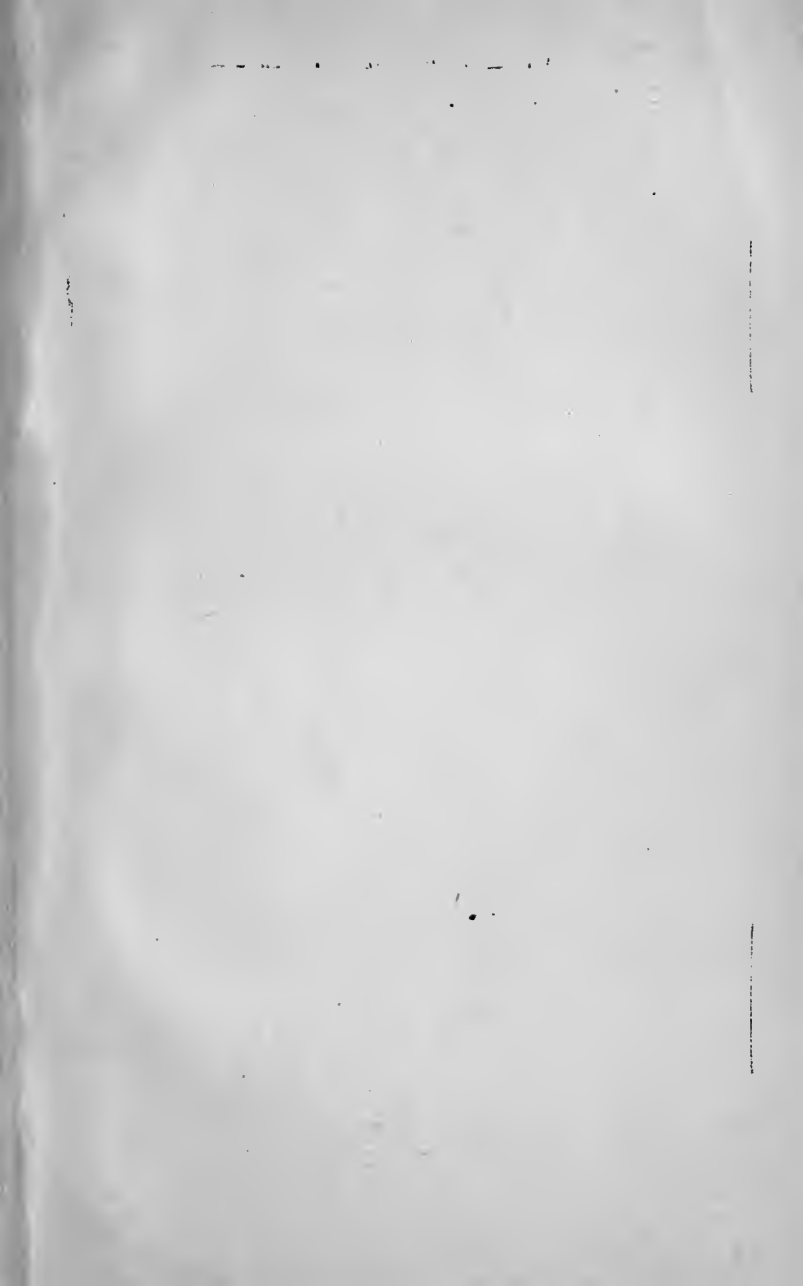
Each social nature with its fellows' lives.
And all expressions which the mating-loves
E'er made, e'en in the weakest souls, produced
From whosoe'er was witness to their acts,
Increased esteem and loving sympathy.
And when the youthful love, first waking, found
Its loving counterpart, and in the parks
Or shady walks, or fragrant garden bowers,
With buoyant heart and light elastic steps
Strolled forth by moonlight breathing tender words,
All who beheld, admiringly looked on,
With souls enlarged by newer heavenly rays.
The young awaking love which had not yet
Its own ideal found, inspired, beheld
Prophetic pictures of its coming bliss;
While older lovers, parents well matured
In love and wisdom, lived their lives anew;
Then, coming back to present riper joys,
Assisted children, who, beholding, strove
To understand the character and laws
Of their love-natures' newly quickened germs.
And thus the souls of all, inspired with full
Inflowing life of all the human loves,
In unobstructed action working, free,
Sent all the sweetened juices of their forms
With vigor bounding into all the parts.
Thus all in perfect health and perfect love,
Amid conditions perfect, mating, now
O'ercame deformities and all defects
Of early days, producing on my earth
The well-perfected race thine eyes beheld.

In love and wisdom well unfolded, now
No conflicts, no misunderstandings rise

To mar their ever-joyous social scenes.
Each sees his fellows as they truly are,
And none desires his character to hide.
To perfect manliness the race matured,
The childhood guardian, hypocrisy,
Unneeded more, is thankfully released
To aid thine own and other younger worlds.

The mighty universe and all its laws
Are open to their now unclouded view,
And human nature, which embodies all.
They see our God in all things well revealed,
And daily with him in their souls commune.
Untrammelled now, they live their joyous lives
Till, well matured, their ripened forms without
A pang release their fully ripened souls,
Mid friends exulting in the grand success.

The joyous scenes in which their lives are passed
I need not more describe, for fully thou
Hast seen. Thy plumage hues of this declare.
Go forth, dear brother; mingle in the scenes
Which fields celestial open to thee here—
Expand thy soul with heaven's divine repast,
And let thy faith, secure in knowledge now
Of God and Nature's all-perfecting law,
Remember all the worlds reach perfect bliss
By passing through such scenes as I have shown.
When visiting thy planet, and again
Beholding its conditions immature,
Thy sympathies are pained, remember well
That only thus thy race can progress make
Toward that perfected state which mine has gained."











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